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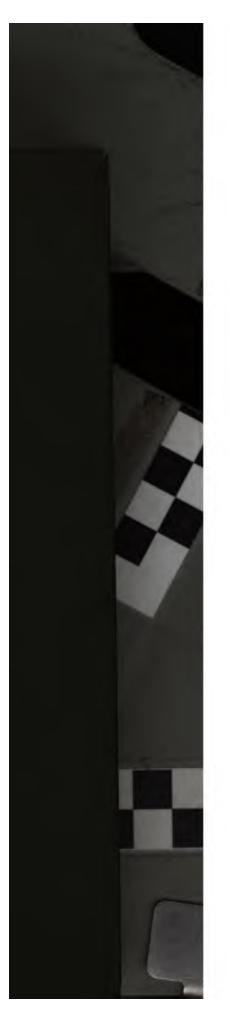
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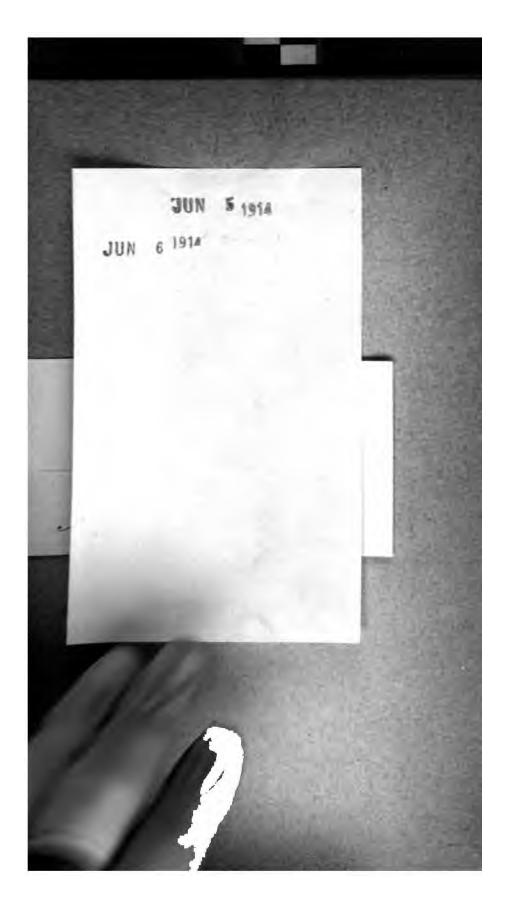
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ZION'S WORKS VOLUME VI



ZION'S WORKS

NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF TRUTH

1828-1837

VOLUME VI

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

BY

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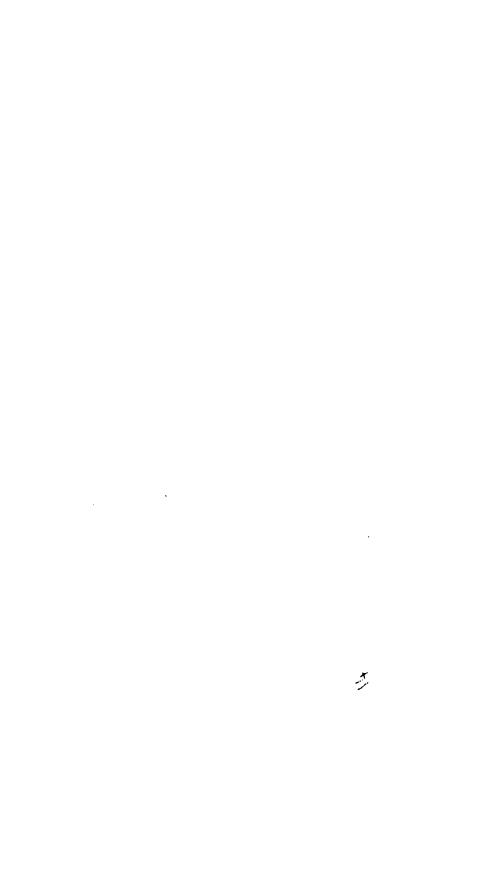


ZION'S WORKS VOLUME VI



ZION'S WORKS

VOLUME VI



ZION'S WORKS

EPISTLE TO JOHN WROE'S FOLLOWERS, OR MODERN JEWS.

Address to the Reader, or the 'Jews.'

LONDON, January, Year 4 (1829).

LET not any into whose hands this writing may fall, imagine that it is written with any intention to condemn anyone, not even those unto whom it is particularly addressed, viz., the followers of John Wroe, who is setting up those laws which God shall abolish, because they cannot give life. Yet it was needful that such a character as J. Wroe should be raised up in these days, that that state of bondage under which all have groaned should be represented before your eyes, and that the people should feel their bondage in order to their more manifest And the 'calling in of the "Jews"' (saith the Word by J. Southcott) 'will be glorious,' for everything which you find written in the Scriptures must be brought forward in this day, and transacted in reality; for all the Scriptures, though they are written as history of past events, are, in truth, prophecies of the future, and this is what you have now to learn, that 'whatsoever VOL. VI

was written aforetime, was written for our learning or admonition upon whom the ends of the world are come' (Rom. xv. 4; I Cor. x. II). Every character, from Adam to John in the Revelations, appears now in this day, and all characters are but one, for in one man is the substance (spiritually) of them all revealed; and the same that is made Adam is John, and John is Christ, and Christ is the Man-child; and this is the mystery of the 'Man-child' that the Lord told you in Joanna's writings should not be known until the 'end.'

And now, for what purpose do we—the United Zion -address you? Even for this, viz., That the God of our Lord Jesus Christ, the 'Lord of Glory,' may give unto you the Spirit of Wisdom and Revelation for the acknowledgment of Him, the 'eyes of your understanding being opened that you may know what is the hope of His calling, and what the riches of His glory-of His inheritance in the Saints; and what is the exceeding greatness of His power to Us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised him from the dead, and set him on His own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of Him that filleth all in all' (Ephes. i. 17 to end).

The following Epistle is not written to condemn anyone, but to put down the 'Spirit of bondage,' that destroys the peace of men who wish to know the Lord, for this 'Jezebel,' by her witchcraft, leads all men captive; which Spirit the Lord hath condemned now in the flesh, i.e., in the body prepared, as it is written, 'Sacrifice and offering' (i.e., all that is done outwardly, in the letter) 'thou hast not desired'; thou hast not required these because they could not take away sin (or darkness, for such are the works of darkness and the effects of ignorance) from men; but now the words following are fulfilled, and not before, 'Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart' (Ps. xl. 6-8). 'He taketh away the first' (Adam) 'that he may establish the second' (Christ). 'By the which will we are sanctified through the offering of the body of Jesus Christ once for all' (Heb. x. I-II).

And now the 'body' is the 'fulness'; all is deposited here, and in or out of this fulness all must be fulfilled, for the 'lot is cast into the lap, and the whole disposing thereof is of the Lord' (Prov. xvi. 33). So let no one condemn another, for no one has been right in their opinion, no, not one! but those who have had visitations have been endeavouring to do the will of God according to their light, as they were led; and all has been permitted for wise ends. But now the Lord is come himself, and will explain all visitations, and show for what ends they have all been; so you know it is written, 'Judge nothing before the time, until the Lord come' And why? because no one knew the (1 Cor. iv. 5). way of the Lord's coming, nor would they be able to give a right judgment upon anything till the Lordthe Lamb-came to 'open the seals' of the recorded

Word. And you know the Lord said (by J. Southcott) that he would 'teach someone to read the Woman's hand,' i.e., to understand her writings, and to show the truth of them and of all things to the people; and this will unite all, for the 'Bond of union now is come, the marriage ring appears,' for our dear Heavenly Father has now done for us what He said He would do. So let every bosom be filled with love now to see if these things here written be true or not, and they shall surely know the 'Lord is here.' (Signed) ZION.

'But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.'—Acts xv. 5.

Friends and Brethren, this Book of the 'Acts of the Apostles,' as well as the other Scriptures, stand to have their fulfilment in the end, and it sets forth in figures or shadows that power—that spiritual power—which should be experienced when Redemption shall take place on the earth; thus we read of the Apostles raising the dead, opening the eyes of the blind, causing the lame to walk, etc., in short, doing everything that is said of Jesus himself, to show to us the spiritual miracles that by the power of God ('Jesus') would be performed by men and women (through belief in him) in the great day of the feast—the 'latter day'—which is now begun, unto which blessed time the Word points, which says, 'If any man thirst let him come unto Me and drink; he that believeth in me, as the Scriptures hath said, Out

^{&#}x27;And they that for my kingdom thirst In glorious triumph it shall burst!'—J. S.

of his belly shall flow rivers of living waters'; but (it adds) this spoke he of the Spirit, that they who believe in him should receive. Now this was a prophecy of the spiritual resurrection in the end, when he ('the Spirit') should be raised up in man, or when the glorious living Word-God-should be embodied in one of the human kind in the end, as the 'Comforter to guide man into all truth,' when he should be 'baptized,' not with water, but in the name and nature of God, made partaker of the same 'Divine Nature' (see 2 Peter i. 4). And how, by this 'resurrection of Jesus Christ from the dead' within us (not the rising of a body from the tomb), he 'rises again for our justification,' for this same Divine life within us is it that makes a man just before God, for it cleanses him from sin; 'He executeth justice in the land'—the heart. And this Gospel of the Kingdom-not of word, but of power-must be preached for a witness unto 'all nations' before the end could come (see Matt. xxiv.), i.e., before the end of sin could come, the 'power of God and the Wisdom of God,' which is Christ (see I Cor. i. 24).

This is the Gospel of the Kingdom of God preached or revealed in a man, even in one man first, who stands as all the world, or for all mankind, and in him the 'faithful and true witness,' the beginning of the new creation—Jesus, the Son of God, the Saviour—must first be revealed, that he (the 'one' chosen) might be a 'Paul' to 'preach among the Gentiles the unsearchable riches of Christ' (Ephes. iii. 8), and this is he who 'believeth in Christ as the Scriptures hath said,' or according to the Word 'given' aforetime through the Prophets, which declare that a Prophet in the likeness of the power given

unto Moses (see Vol. III., p. 1 and on, of the 'Two Prophets,' written year 8), should in the end be raised up from among the Believers in the Divine Mission of Joanna Southcott, and in fulfilment of the Scriptures; and this is he 'out of whose belly should flow rivers of living waters,' i.e., the pure word of Truth that giveth new life to man, for 'it pleased God that in him should all fulness dwell' (see Col. i. 12-20). And Christ, 'the wisdom and power of God,' is the Head of the man, the Head of the body - 'the Church'—the 'first-born' into life, or the beginning of the Divine Kingdom on earth, the first born of every crea-ture or the new creation; for, N.B., there is nothing (according to God's wisdom) a creature or creation but those who are 'made anew in Christ Jesus'; and the 'Church' is the same you read of in Strange Effects of Faith, Book I., p. 9. The word 'altar' in this, means a human being, in whom the alter-ation from evil to good should take place on earth, signifying the altered state of man, in whom the beastly life is slain, and the 'plates of gold'—the Divine life, Jesus—appears. Here 'Simeon' (he who 'hears and obeys') beholds the Holy Child; as it is written in Exod. xx. 24, 'An altar of earth thou shalt make unto me.'

And now let us attend to the 2nd chapter of Acts; let us consider a few things therein mentioned, and what is here already asserted, viz., that all these things recorded in the 'Acts,' as well as the other Scriptures, are figures or allegories of the glorious reign of Christ in his Saints—the humanity set apart and sanctified for the purpose—at this 'latter time.'

See 1st verse—'And when the day of Pentecost was

fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.' Now let us see what the day of Pentecost really is, and then it will appear whether the day was 'fully come' (as the letter of the word saith), or whether it was a shadow of the end (as we have said). The word Pentecost signifies the 'Fiftieth' day, or the fiftieth year—the 'Year of Jubilee.' See Levit. xxv. 10-13-'And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you' (and 'Jubilee' means a sounding or a trumpet, also a bringing from death to life, from captivity to freedom, and full possession of all good, or destroying the old earthly life-the earthly wisdom called the 'earthly house of our tabernacle.' The 'sounding of a great trumpet' expresses the Revelation of the Son of God in man); 'and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather in it of thy vine undressed. For it is the Jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. the year of this jubilee ye shall return every man unto his possession.' Now what does this mean, that they (the typical people) were not to sow nor to reap that which groweth of itself? What is this the type of? It means that when the 'Day of Pentecost is fully come,' Israel—the Man of God, the 'Overcomer'-shall not sow to the flesh

nor reap the evil of it, for that is it which 'groweth of itself.' A question was asked Joanna how evil first grew in Satan, seeing that he was created a pure Angel? Spirit answered that evil grew of itself in him, as worms do in wood. [A tree has no worms in it at first, yet they may come in it by-and-by.] And also they were not to gather in of the vine undressed, and this means that in the end a body should be set apart, or predestinated, to bring forth the fruit that shall produce the 'wine' of the Kingdom; but this man, though chosen for this glorious purpose, until he was dressed, cut or pruned, could not produce the good fruit. The vine must be dressed by the Husbandman who has charge of it, to prune and dung it, that it may yield good and plenteous fruit; and this is that vine of which it is said thus (Zech. iii. 10), 'In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.' And this same fig tree was 'cursed,' being barren of good, and the fruit that it bore was accursed, 'naughty figs' (Jer. xxiv. 2), i.e., human wisdom on the Scriptures, and all that gather of this fruit are under the curse or condemnation. But now the curse is removed, and the vine with the tender grapes gives a good smell, a sweet savour of life unto life—the True Light of the Word of the Lord, and this Light is become the Light of man, for it is the Jublice, the Year of the Voice of the Archangel and of the trump of God, when the Lord God descends into the heart with the shout of Victory! and the 'dead in Christ' rises to life eternal, the first resurrection to the highest state of the risen life of the Lamb. 'Alleluia! Alleluia!! for the Lord God Omnipotent reigneth' (Rev. xix. 6). Then this is the

'possession unto which every man was to return,' even to possess God in his earthen vessel here on earth, as it is written, 'I will dwell in them and walk in them; they shall be my people and I will be their God.' Again (see Isa. iv. 2-4), 'In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the earth excellent and comely for the escaping of Israel,' i.e., to make the way plain for his escape from evil to good, into life, into light, into the Ark of the New Covenant. 'And it thall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning.' vi. 3—'And this cried to this, and said, Holy, holy, holy is the Lord of hosts; his glory is the fulness of the whole earth'—the man. xii. I—'And in that day thou shalt say, O Lord, I will praise thee.' 4th verse-'Praise the Lord, call upon his name, declare his doings among the people, make mention that his name' (His Divine nature, light, knowledge, Grace and Truth) 'is exalted'—in man upon earth; for the Son of Man is come, 'and the kingdom and the glory and the dominion is given unto him, and all people, nations and languages serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed' (see Dan. vii. 14 and 27).

We will now notice the Gift to the Apostles on the day of Pentecost. These twelve 'Apostles' are but the figure of the 'twelve stars upon the Woman's head' (J. S.), i.e.,

the Man Shiloh, for 'the Man is the head of the Woman.' These are the twelve whose names are written on the 'twelve gates of the Holy City'; and, indeed, these are the twelve gates themselves—the twelve fruits of the Tree of Life brought forth in the twelvemonth's Visitation to Zion—that was from one November (1827) to the other (1828).

The 'tree of life' is the knowledge of God revealed unto or in one man, which yielded its fruit *every month*, and by it those that believe shall be healed of the falsehood and all its effects. Then say if this is not the 'Gift of healing,' the 'working of miracles' come.

These, then, are the twelve spiritual 'Apostles,' or mighty head-powers in the Instrument of Life, which are the Fathers of the tribes of the children of Israel, that shall beget the 'one hundred and forty-four thousand'—the 'sealed number' (J. S.); and this instrument is he spoken of in the Psalms thus, 'As arrows in the hand of a mighty man, so are children of the youth; happy is the man that hath his quiver full of them.' Shiloh is the 'Spirit of truth,' but the instrument is the 'quiver,' and bears the name Shiloh because of the Spirit being in him.

And now we will show you the names of these twelve Fathers or Apostles, the 'foundation of the New Jerusalem' glory. See Nehem. vii. 7—The first is 'Zerubbabel,' which signifies strange to confusion, or a disperser of confusion, a stranger at Babel; the second is 'Jeshua,' that is a Saviour; third, 'Nehemiah,' i.e., comfort, or rest of the Lord; fourth, 'Azariah,' the Help of God; fifth, 'Raamiah,' Exaltation of the Lord; sixth, 'Nahamani,' a Comforter,

or repentant, or a Leader of them; seventh, 'Mordecai,' Bitter contrition, or most pure myrrh; eighth, 'Bilshan,' is the Tongue; ninth, 'Mispereth,' numbering, showing, or the augmenting of tribute; tenth, 'Bigvai,' in my Body; eleventh, 'Nehum,' is fair or pleasant; twelfth, 'Baanah,' Affliction, or answering. Now these are the twelve headpowers of the 'twelve Apostles of the Lamb,' and the significations of their names is expressive of the power that shall emanate from them; the explanation of which is a subject too copious for this Epistle, but all will come out as the work goes on to infinity. These are likewise the twelve Sons of Jacob, as the names stand in Deut. xxxiii., the Fathers of the twelve spiritual tribes, i.e., the children of the 'Prince of God'-Israel-one that by the power of God overcomes and prevails over the evil powers in the end, till the great blessing is obtained, even Redemption from all spiritual evil. Observe the significations of the names. First, 'Reuben,' seeing his son, or the Son of vision; 'Judah,' confession or praise; 'Levi,' joined, or coupled or added to him; 'Benjamin,' the Son of my right hand, or (first) the Son of my sorrow, 'Ben-oni'; 'Joseph,' increasing or perfect; 'Zebulun,' a dwellingplace, or dwelling and abiding; 'Issachar,' wages or reward; 'Gad,' a bond or garrison, happy or ready; 'Dan,' judging or judgment; 'Naphtali,' my wrestling companion, or crookedness; 'Asher,' blessedness or felicity. notice, 'Simeon' is not mentioned in the chapter; but 'Jeshurun' is the same, for in him the Lord is King. 5th verse, and the end of the chapter, verse 26-'There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The

eternal God is thy refuge, and underneath are the everlasting arms' (the power by which he is ever held up); 'and he shall thrust out the enemy' (Falsehood) 'from before thee; and shall say, Destroy. Israel then shall dwell in safety alone; the fountain of Jacob upon a land of corn and wine; also his heavens shall drop down dew' (the refreshing knowledge of the New Kingdom). Jeshurun is the same Simeon mentioned in J. S.'s writings, Strange Effects of Faith, pp. 57 and 121, and read Luke ii. 25—'And behold, there was a man in Jerusalem, whose name was Simeon' ('one that gives ear, and is obedient'), 'and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of And Simeon blessed them and said unto Mary, his mother, Behold, this is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against' (yea, a sword shall pierce through thy own soul also), 'that the thoughts of many hearts may be revealed.'

But now we will here explain a little of Simeon. What were these 'two lights'—

"Twas the two lights that Simeon he did see,
The Jew and Gentile's glorious Light to be'—

but the union of God and man now in this day; for the 'Father, the Word, and the Holy Ghost' are the 'Jews'; and 'these three agree in one,' i.e., the Divine attributes infused into one man; and they 'bear record in Heaven,' i.e., in man's heart purified from all guile. 'See that ye refuse not him that speaketh from heaven,' that is, from Mount Zion, or from the heart of the man Shiloh, Jeshurun or Simeon. And all men under darkness are the Gentiles that sacrifice unto their own will and wisdom. Yet God condescends to come in the power of His Spirit of glorious Light and dwell in man, as He said he would in the latter day, and make man Light in Him; then these are the 'glorious lights' now on earth, the sun and moon, God and man. The moon (man) receives its light from the Sun, which 'turns it into blood' or life, or makes man a 'living soul'-God being the Life within-and so man's sun or wisdom is turned into darkness, and the moon is made a 'faithful witness in heaven' (Ps. lxxxix. 36, 37). Well this is that Simeon that now presents unto you the Holy Child Jesus-the 'consolation of Israel,' and having got him in his arms he departs (out of evil into good) in peace, out of darkness into light, his eyes having seen the Lord's Christ—the Lord's salvation; and he declares unto you that this is set for the fall and rising again of man-y in Israel. And how is this? Because this 'Man-child' is he in whom 'all flesh' (yea, all men) are included; for in him stood the first Adam, who fell, but as he arose from death by the power of God, so all rise in him; and he is set for the 'sign,'

that is, he is now a sign unto all that depend upon God for the fulfilment of his promise, that they shall enjoy his blessed and peaceable Kingdom here with him, and have a never-fading Crown of glory hereafter! This is what this 'Man-child'—the man that has the Holy Child Jesus in him-is a sign of; and that he is now 'spoken against' is very clear, for it is written, 'As the days of Noah and Lot, so shall the coming of the Son of Man be,' and 'When the Son of man is revealed, he must first suffer many things of this generation and be rejected'; unbelief so much abounding that faith is scarce found upon the earth. Yet what if some do not believe, can that make the promise of God of none O no! the 'Jews' have now returned to their own land, that is into man, for this is the land that God desired to dwell in; and men that are made 'Jews' inwardly-not by an outward circumcision in the flesh, but the evil being cut off from them by the power of God; not wearing their beards and observing carnal laws-the yoke that none were every able to bear; the true 'Jews' now return to their own land, and that is into God, where they desire to dwell. And God has driven the 'Turks' (the evil powers) out of his land, and taken possession Himself; and this 'land' or man-woman is that 'Mary' whose soul was 'pierced with the sword,' i.e., the sharp, 'quick and powerful' Word of God, 'sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart.' This was the 'sword that went through the woman's soul that the thoughts of many hearts may be revealed,' and this

is the 'Mary' that brings forth the Son of God who now 'brings to light the hidden things of darkness, and makes manifest the counsels of the heart'; and before his Judgment Seat all must now come to give an account of the deeds done in the body (i.e., the 'natural mind,' which gives opinions only on the Word of God), whether they be good or evil, and he will 'bring every work into judgment' (not mere conjecture) 'with every secret thing' (Eccles. xii. 14). Here read Strange Effects of Faith, page 233, where it says:—

'Thou knowest how Pomeroy's in thy writings placed, And though reproved, must stand the Judge at last; That to thy Judge the Jews shall surely flee, And to his judgment they shall sure appeal, And then in Judgment Pomeroy shall not fail. But first, I tell thee, he must judge you too; And after that the Gentile and the Jew Must sure be judged at Pomeroy's seat; And in the end you'll find his Judgment great.'

We will now notice the names of the twelve Apostles as recorded in Luke vi. 14-16.—First, 'Simon Peter,' means hearing and obeying—a Rock; 'Andrew,' very strong or manly; 'John,' the Gift of Grace, or Mercy of God sent; 'James,' a Supplanter or Maintainer; 'Bartholomew,' a Son that suspends the waters; 'Philip,' a Warrior or warlike, a Lover of horses; 'Matthew,' Given, or a Reward; 'Thomas,' a Twin, deepness without bottom; 'James' (again) the 'Son of Alphæus,' which means a thousand, or chief and learned; 'Simon' (again), surnamed 'Zelotes,' meaning zealous or full of zeal; 'Judas' (the Brother of James), Confession or praise; and 'Judas Iscariot,' the same, with Recompense and Retri-

Now all these Spirits or qualities are bution added. begotten in the house of God-the Man-child; and here are (with one accord) the 'twelve Apostles' with the 'cloven tongues of fire'—the light and knowledge of the Word of God, that shall rightly divide the letter from the Spirit, cleaving asunder the darkness from the light and burning up all that is contrary to truth, leaving nothing but Divine Truth to remain without any mixture In this 'House' is also laid the of error and darkness. twelve stones 1-the twelve foundations, whatever the nature and quality of these are intended to express is fulfilled in him (Rev. xxi. 19, 20). So that all thingsthe substance of all names, both of men and women, of places and of Angels, are in the Man-child, fulfilling the Word which saith, 'That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in the heavens, and which are on earth, even in him' (Ephes. i. 10). And in him is that 'mighty rushing wind'-the 'fulness of the Godhead bodily'; this is that glorious seed that is now in the true 'Ephraim,' and is the 'fulness of nations' (see Gen. xlviii. 19). 'And his father refused and said, I know, my son, I know; he' ('Manasseh') 'also shall become a people, and he also shall be great; but truly his younger brother' (Ephraim) 'shall be greater than he, and his seed shall become a fulness of nations.'

Well, these twelve are the 'Twelve Judges' of Joanna's writings, of whom it is commanded in Exod. xxii. 28, 'Thou shalt not revile the gods' (or the judges) 'nor

¹ See the printed work Refutation of J. Collins, printed June, year 5 (1830), for significations of these, pp. 14-15. (In future volume.)

curse the ruler of thy people.' We will here insert a passage of Joanna's writings from S. E. F. 18, 19-" Now let the reader look deep into the mystery and behold what Divine wisdom has directed me to show to mankind. I was foretold how Ministers would act, and that the Truth would be brought to light by one man. was now ordered to have my writings copied and put into the printer's hands. This I did, and the very day I had given them to the printers, the chosen Minister' ('Rev. Mr Pomeroy') 'returned to Exeter. I thought I would not send to him till the Book was printed, but was answered, "How weak is thy judgment"; and was ordered to send to him at once. Next day I found he was offended by my putting his name in print or the He said if I published his name he had done with me, otherwise he would comply with my request. Two friends of mine wrote to him of the truth of my writings, and at his request I waited on him with one of my friends. He said he found arguments fruitless in persuading me to stop my hand, and should argue no more; he bid me to get the writings of 1792 copied off, as he could not set the originals before Ministers, who would not attend to manuscripts which they could not read, and they would not trust to what I might read to them. Therefore he bid me open the seals of the writings of 1792 and send them with a fair copy; and if the Ministers be consulted, and should judge them of God, I might have twelve or fourteen afterwards. When I returned home I was ordered to follow his advice, remembering what had been told me in 1793, viz., "I will direct thee to a man whose talents are VOL. VI B

greater than thine; he shall have five talents, and he shall direct thee." So I had my writings broken open before witnesses, marked and copied, and some part sent to him. The week after I waited upon him again. He said what I had sent was not enough to convince Ministers, and I must open the seals set in 1794-95. The next day (Sunday) I was ordered to have them opened in the presence of twelve witnesses, who were to set their names on them; three weeks were then allowed him to examine them and to consult Ministers, and to judge whether the writings were of God or not.'

Now all this is applicable only to the spiritual 'Pomeroy' that should appear in the end, for the man Pomeroy was a type merely of the Man-child—this is he that should be 'spoken against' even by God Himself at first, for the evil must be rebuked in him to destroy it; thus it is said to him, 'Get thee behind me, Satan,' thou 'Lucifer,' thou 'Murderer,' thou 'Sodomite,' thou 'Devil!' 'get thee hence out of my sight, and let none administer comfort to him at their peril!' he driven out as 'Cain' the Murderer, from the presence of the Lord, but take notice there was a 'mark' set upon him-'Woe to him that killeth Cain.' (Read Jer. xxxi. 20—'Ephraim, my dear son? a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord' and verses 21, 22). See also Joseph Southcott's book, p. 17, 'But now let thy brother, thy younger brother, act like thy elder brother, i.e., put fire on the hornet's nest that stung him. For though Pomeroy has been like

Ephraim—a silly dove, a cake not baken, and the pride of the Assyrians testify against him, yet "how shall I give thee up, O Ephraim? my bowels yearn towards thee." Now if thou returnest unto me I will return unto thee; in thy writings I have said it before and now I say it again, Let him turn unto me and I will turn unto him.' This, then, is the 'house' where the Patriarchs, Prophets and Apostles are assembled together in one place, i.e., in Armageddon—the 'Hill of the Gospel,' Mount Zion—the House of God, Bethlehem, where the 'Bread' of life—Iesus—is now born, 'a Saviour which is Christ the Lord'!

And now judge if all that each name (in Scripture) signifies, if all these glorious powers are revealed in the 'Man-child,' as they certainly are; if the 'barren hath not more children than she that hath an husband,' i.e., the barren that bears no evil and is divorced from the old husband — the false spirit — the 'Man of sin'; yet 'more are the children of the desolate than of the married wife, saith the Lord.' Yes, while the creature was married unto evil, his children (his thoughts) were unclean, but now being by the Divine operation 'made desolate,' i.e., having the falsehood rooted out, that nothing of the evil fruit may remain to grow, he is made single unto the Lord and his children are holy (that is, his spiritual thoughts), and these children are the Wisdom and Knowledge of God; this 'fountain' being placed in the heart, from it flows forth all the mysteries of the Word of God in all their diversity and variegated beauty; yet, as the 'many-coloured' pieces formed a coat for Joseph (as the figure is), so the Revelation of the Word of the Lord by the Lord himself, who

is the *Light* dwelling in *Zion*, forms that 'Robe of Righteousness,' the 'coat without seam,' that 'fine linen' garment, white and clean, that shall clothe man and hide his nakedness for evermore from view.

Well, this is the 'Day of Pentecost fully come,' of which the former observance was a shadow (as all outward things are), or, so to speak, a drop before the shower to set forth the great rain (or reign) of the Lord's strength in the end; and Peter's standing up, and the number added by means of his preaching, shows the coming of the 'Rock of ages,' and of that Almighty power that will be felt in every heart that will receive him, for they will have power to become the Sons of God. See the word by the Prophet Joel, brought forward here by 'Peter' as a Prophet-'And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh,' etc., etc. take notice and get a right understanding of the words 'all flesh' as mentioned here, what it means, for it stands for one person at the first, and has its fulfilment in one; 'all nations' and 'all flesh' stand in the man Shiloh, therefore it is written, 'By fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many,' i.e., I will slay Satan (the Adversary) and all his host (of errors) in the man Shiloh—in him in whom my Word (God) is made flesh, i.e., become one with man, become 'ingrafted' into man, for so must God condescend to come down to man before man could aspire to that perfection of Knowledge that God created him for; so it is written, 'O Thou that hearest prayer, unto Thee shall all flesh come,' i.e., the man shall come to the measure or stature that Thou has decreed for him, even

the 'measure of a man,' no longer to be a beast without Divine knowledge, but having God dwelling in himwhich is the 'Revelation of Jesus Christ'; and this is Shiloh of whom it is said (Isa. xi. 3), 'He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.' No, he judges all things by the Wisdom, Light and Knowledge of God within him, and not by his own as a man. Verse 5—'And righteousness' (i.e., right judgment or understanding) 'shall be the girdle of his loins, and faithfulness the girdle of his reins'-i.e., he will not swerve from doing the will of God; he shall not fail nor be discouraged 'till he hath set judgment in the earth.' For this purpose the Spirit of the Lord is poured out upon him-as the earnest of the whole, for in him is that Divine power that shall bring all into real existence, so he is called 'all flesh'; and so sure as he is now brought forth into life, so shall all the 'members' written in him, according to the Word (Ps. cxxxix. 13 and on)—'For thou has possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works, and '(that) 'my soul knoweth greatly. My substance was not hid from thee when I was made in secret, curiously wrought in the lowest parts of the earth' (i.e., in the heart of the 'basest of men,' read Dan. iv. 17). 'Thine eyes did see my substance, yet being imperfect; and in thy book all my members' (all of them) 'were written, which, in continuance, were fashioned, when' (as yet there was) 'none of them.' This,

then, is the fulfilment of the word upon one—'all flesh,' and he is a 'sign' that the same shall be fulfilled upon all; so now let all go forth to meet the Bridegroom in spirit, that they may go in with him unto the Marriage before the door is shut, for whomsoever was found not written in the 'Lamb's Book of Life were cast into the lake of fire, which is the second death,' and happened unto Zion accordingly.

Now what are the 'wonders that are to be shown in heaven and earth'? First, by Heaven is meant the Church of God-the heavenly mind that is now established in the earth—'Man,' and it begins with one, viz., the First-born into Divine Life, the 'first-born of every creature,' i.e., of the new creation, which is the holy, new-born Man; this is the 'first-born who is written in heaven' (Heb. xii. 23); this is He who is created in the heart of man to establish His glorious reign on earth, and so the heart is heaven, man bears the 'image of the heavenly,' death and mortality is taken away, and life and immortality is brought to light by the Gospel, i.e., by the Son of God entering into the man in whom God fixes His throne, as it is written, 'His throne is in the Ps. ii. 4—'He that sitteth in the heavens shall laugh; the Lord shall have them in derision,' i.e., the Lord God in His creature shall laugh; you shall see the creature laugh to scorn all the enemies of the Lord, who in their folly are 'setting their tongues against the heavens,' thinking to throw God down, because He yet looks little upon the earth; but they shall know 'He hath set his King upon the Hill of his holiness'—Zion. 'And all thy foes thou'lt surely laugh to scorn, when once thou findest the Man-child is but born' (J. S.). 'For ever thy Word is settled in heaven, thy faithfulness hast thou established therein.' Jer. iv. 23-25—'I beheld earth, and, lo, it was without form and void; and the heavens and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled.' Isa. xxxiv. 4—'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling from the fig tree.' How are these terms to be understood? First, 'the earth was without form and void'-i.e., man was not formed in God's image, he was nothing but a void and dark chaos, he had no inhabitant but darkness, the Spirit of error (the Truth of God not being known) has been in him ever since he had an earthly existence; 'and the heavens they had no light,' this means man also, for God intended 'man' for His dwelling-place in the end, but before this takes place he had no light, i.e., he had not the Divine existence that God promised, which is His holy Spirit, the Light of which is called the 'Day,' therefore for the whole of past time the 'Night' has reigned, as it is said (Rom. xiii. 12), 'The night is far spent, the day is at hand.' was it not then the 'day' in the 'Apostle's' time? O, no! believe the words of the Spirit by 'Paul,' the Day was 'at hand,' but not then enjoyed, for they were looking for it to come, for the same Spirit saith, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of rejoicing which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all those who love his appearing' (2 Tim. iv. 7, 8).

So it is plain that the glorious light of Redemption was never shed forth till now, that the blessed 'Daystar' is arisen in our hearts; so the heavens had no light. Let us here ask a question, whether you call all above our heads the heavens? Pray when was the time they had no light, can you tell? But to make such an application is foolishness indeed; it means the man whom God designed should be made 'new earth' in the end, a glorious new creation, a heaven and earth for Himself (His Spirit 'the Son,') to inhabit, as he saith in one place, 'Ye shall be a delightsome land. Thou shalt be called a land inhabited.' Well, if it is inhabited, the inhabitant is God, and then it is no longer 'void,' nor is the heaven without light, as it is written, 'The Lord shall be thine everlasting light, and thy God thy glory, and the days of thy mourning shall be ended' (Isa. lx. 19, 20).

Next, 'the mountains trembled, and the hills moved lightly,' and 'there was no man, and all the birds of the heavens were fled.' This has reference to the Lord's beginning His new creation in Man—when, by the thunder of His power He enters into man's heart, to throw down the mountains of darkness and ignorance that stood in His way—the mountains of man's wisdom formed by mere education and tradition. 'Thunder shall roll from pole to pole, and earth's foundations shake. The Heavenly pillars they will move, when I begin to take the Cause in hand, so strong for Man, and bring him from the dust.'—(J. S.) Thunder rolling

from pole to pole, means when God's voice comes forth on the evil powers in man to destroy them. God is the 'Southern Pole' of Eternal life, but Satan is the 'Northern Pole' of death, and to this great work these following words of Scriptures allude (Ps. lxxvii. 18), 'The voice of thy thunder was in the heaven, the lightnings lightened the world; the earth' (the man) 'trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.' Job xxvi. 11-'The pillars of heaven tremble and are astonished at his reproof' (i.e., the pillars of 'the Church' tremble, he who is called to stand foremost, to go before to raise up the Cause of God, and to support it, the upholder of the Spiritual Temple, 'Jachin and Boaz,' mentioned in I Kings vii. 21. Jachin means, 'He shall establish,' and Boaz, 'in it is strength'). xxvi. 14-'Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?' Ps. lxxxvii. 7—'Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder.' Isa. xxix. 6—'Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.' This was the Visitation that was to come upon 'Ariel' (see verse), which means the 'lion of God'—the 'lion of the tribe of Judah,' Shiloh; and this is now passed, it was fulfilled upon him, and then were the 'wonders' that God showed in heaven above and in earth beneath, blood and fire, and vapour of smoke' (see p. 31 in this Book, conclusion of the Epistle to M. Rowland,

January 14, year 7), and the host of heaven being dissolved is the dissolving of the earthly house of our tabernacle, as the Spirit by Paul saith (2 Cor. v. 1); 'melting the elements with fervent heat' (2 Pet. iii. 10), the Love of God, which is a 'Consuming fire' to destroy the evil powers in his temple, the heart of man, which is God's dwelling-place on earth that he desired for his habitation, even Mount Zion, as the Word said (Ps. xlviii. 2), 'Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the City of the great King'; 'this is my rest for ever; here will I dwell, for I have desired it. The Lord hath chosen Zion; he hath desired it for his habitation' (Ps. cxxxii. 13, 14). These are the 'heavens that are now spread out as a tent to dwell in,' even the True Light and Knowledge of the Word of God revealed in Man. 'Blood is the life,' the eternal light of the Word, as it is written, 'In Him was life, and the life was the light of man; the light became life,' etc. (John i.).

The smoke is expressive of the great consternation and confusion, terror and dismay, when the fire of God descended upon spiritual Sodom in man and destroyed the cities in which Lot dwelt; and these cities are the foolish and empty notions and opinions which men form in their own wisdom on the Word of the Lord, rejecting the Visitation of His Spirit, and denying the immediate inspiration of the Holy Ghost, and refusing the Lord as He is now come unto man: this is that 'spiritual Sodom where our Lord was crucified' (Rev. xi. 8)—that is, the Man crucified him by rejecting and condemning the Spirit of the Lord, and chose to be

guided by his own vain notions; this Sodom must be destroyed in man ere God can dwell with him, for it is written, 'There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel'; and all are Sodomites who stand in their own wisdom and reject the Wisdom of God, the only 'helpmate' for man. Gen. xix. 27, 28—'And Abraham gat up early in the morning to the place where he stood before the Lord, and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow of the cities in which Lot dwelt." Now this burning of Sodom and Gomorrah, and the smoke ascending, is typical of the 'anger' of God, that must be felt by the man in whom the powers of darkness are first cut off (see Joanna Southcott's Prophecies, 'Warning to the World,' pp. 44 to 47, and also 'Continuation Prophecies,' p. 107, at the bottom; 'Second Book of Visions,' p. 48). Sodom means 'their' secret — their cement of mortar; and Gomorrah means a 'rebellious people.' This shows man in whom the secret of the Lord is made known (Ps. xxv. 14), and in whom was also found the secret evil at the first—the falsehood that has beset all men, of which it is written, 'It is a shame to speak of those things that are done of them in secret,' with which you are told to have no fellowship, but rather reprove them; and these things done in secret are the 'religious' doings of man in his own

wisdom without the direction of the Lord, things that God does not acknowledge nor take cognisance of, as he saith, 'I know ye not whence ye are; depart from me ye workers of iniquity' (Ephes. v. 11-13). now the evil being taken away from him by the power of God, and the 'secret counsels of the Lord' that have been hidden from all, being made known unto him, he is become the 'avenging heel of the Lord' to tread down the powers of darkness, the enemies of God and man (see the 'First Book of Visions'). In this is also fulfilled the Word in the Book of Job-'The heavens shall reveal his iniquity, and the earth shall rise up against Him,' See Gen. iii. 15-'And I will viz., the adversary. put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'; and this Satan did, but now the 'heel,' by the Almighty power, bruises him and treads him down; and so shall all do that receive this Word-triumph over darkness and error, for it is the 'incorruptible seed' of the woman that shall conquer in all, and as one has done, so shall all by the same power, and rise victorious over all the power of hell and death.

And this man is also the 'mortar' wherein Satan is bruised to powder (Prov. xxvii. 22), and then the mortar is tempered which was before 'untempered' (see Ezek. xiii. 10), wherewith the wall of tradition was 'daubed'; this is the explanation of Sodom, and what the word signifies, and in this spiritual Sodom the Divine Light was crossed by unbelief, for in this man's heart false doctrines abounded which were contrary to the life of Faith, the Divine Spirit or

Principle, and thus the Lord was crucified there; yet see the mercy and goodness of God, for he saith, 'Where I was crucified, there will I be exalted; where I died for man, there my Son shall reign over Man,' see the 'Fourth Book of Wonders,' p. 51; and that is, in the spiritual Jerusalem. And this is also that 'Paul' who saith (I Tim. i. 15), 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.' These words apply to the 'Paul' of this day, in whom the substance of the name is wrought, as a pattern or monument of the Lord's mercy and goodness, and a witness of the faithfulness of God to His promise, viz., to redeem the lost. Now 'Gomorrah' shows the evil powers in man (the 'rebellious people'), making him a devil while he stands in disobedience; and the casting of the seven devils out of Mary Magdalene is a type of the casting out of Satan in the end, with all his host of false ideas, from the chosen character (who was first a spiritual 'harlot'), called to go forth and testify of the Lord's power and glory. signifies, exalted, the sea of bitterness, or Mistress of the sea; Magdalene signifies, magnified, separated, or a tower; and all this shows the woman risen in the man who is the 'sea,' but the Divine 'Mary' is 'Mistress of the sea'—the restless troubled mind; the same is 'Joanna,' 'Hannah,' 'Deborah,' 'Jael,' 'Esther,' 'Judith,' 'Elizabeth,' 'Huldah,' 'Bathsheba,' 'Abigail,' 'Phœbe,' and all such characters mentioned in the Scriptures. This is the Divine Virgin Wisdom given unto the man, and She is mentioned thus in the writings of Joanna Southcott, 'But I bid you look to Mary.' Again, 'Mary and Joanna, too, shall unto all be known.'

Here you are shown what Sodom and Gomorrah means; and man must be cast with the devil before the evil can be destroyed in him; so fire and brimstone came down upon him, but 'Lot' escapes from the flames, this is to show that God destroys the evil but saves the manthough he 'lingered' long, but the Lord, being merciful, took him by the hand and pulled him out of the City. Here read J. S.'s Prophecies, Second part of 'Continuation of Prophecies,' pp. 52, 53. Well now, these 'wonders' being done in one in this spiritual manner, it is a sign that the 'great and notable day' of the Lord's power is come, and the world professing Christianity must now cease before the Light of the Most High, for the 'Ancient of days' sits in the throne of judgment, and all their systems, their doctrines and dead forms of worship must perish for ever, as it is written, 'The Heavens shall be wrapped together as a scroll, and as a vesture shalt thou fold them up, and they shall be changed. They shall perish, but Thou art the same, and thy years shall not fail.' God has now set up that Kingdom that shall never be moved or fail, nor change, and all shall vanish away like smoke before it, as it is written in Dan. ii. 44, 'And in the days of these Kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' The God of heaven here spoken of is

'Elias,' which name signifies a 'strong Lord,' God in man, making man 'strong in the Lord and in the power of his might,' i.e., giving him wisdom and understanding to know the mysteries of the kingdom of heaven that have never been known to man before; this is Elias, the man-woman mentioned in J. S.'s writings, in whom order and unity was to be restored in the end, see 'Continuation of Prophecies,' p. 45.

We will also here insert a passage of an ancient prophecy given through a man named Paulus Folgenors-it was written in high Dutch, and translated into English in the year 1655—he saith, 'What will become of these several and various religions and disputings? not be learnt and known? Yes, for I see one coming in the form and similitude of a Prophet, having a sceptre in his hand, and a two-edged sword girt by his side; out of his mouth cometh a consuming fiery flame, having an open Book in his left hand. He goeth to this great multitude that have worshipped the Golden Calf, saying, with a loud voice, "Come hither to me ye that belong to the Lord." And there gathered round him the children of Levi, which are spoken of in Mal. iii. 3, who are purified by the "melter and refiner." And he said, "Gird on every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men" (Exod. xxxii. 26-28). What signifieth this vision? "Remember ye the law of Moses, my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments (Mal. iv. 4).

Now because I have seen all this on my guard and in the Mount, therefore I must prognosticate wars and the sword to you "shepherds and watchmen," the "sword of the Lord" which shall war with you.' [And this 'sword' is called the Word of God, of which you may read, Rev. ii. 16; i. 16; xix. 13, 15; Heb. iv. 12. And that you may better understand it, read Ephes. vi. 17; 2 Thess. ii. 8; Isa. xi. 4; Zech. iv. 6.] 'Now if you jointly in your multitudes can defend yourselves against one man, you may try, but I fear you are not able. The reason is because you do not agree among yourselves, you are too much divided, and so you are the easier overcome, and you are not able to stand against that One. Therefore I have seen one coming from or in the North, whose going out is from the East, on whom is written the Name of the Lord, who is called Elias; he knoweth not your names, and beareth the Name of the Lord in his mouth. He was encompassed with all manner of sects, which he cut in pieces in the Name of the Lord (see Ps. cxviii.), and trampled the "Sagenium" under foot, even as a Potter treadeth his Isa. xli. 25—" I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my Name, and he shall come upon princes as upon mortar, and as the potter treadeth clay." And I have seen also that the Lord trod Satan under his feet, and no man could hinder it. I have seen also that three greyhounds snatched at him that believed, and ran at him to tear him to pieces, but God took him up on high in a moment; and I saw three other dogs stand before him which fain would have had a fling at him, but he had an Axe in his hand which frightened the dogs away,

and a flock of sheep stood before him which he was to feed.'

We have brought this forward here, because it perfectly agrees with the Scriptures of truth, and with all other prophecies that ever were given, setting forth that, in the end, one must appear in this order, empowered with wisdom to show the true meaning of the Word of God that is on record, which all men have been divided in their opinions upon; and for want of this knowledge, thousands of them-out of a desire to serve God and to do right-set up systems of 'religion,' and adopted many forms and modes of worship, thinking thereby to attain to that height of righteousness God promised man should possess. With this object in view, John Wroe has introduced the literal 'law of Moses,' circumcising as the nominal 'Jews' did, wearing their beards, changing their natural way of speaking one to another, yea and nay, thee and thou; and the people imagine that by attending to these things they have attained to such a degree of purity that they are qualified to say to others, 'Stand by thyself, I am holier than thou,' and refuse to give their hands in a friendly manner to any other people, according to the custom of shaking hands in this country.

True, indeed, that the 'people of God' must be a 'peculiar people,' and separate from all the world in religion, it is in this that their peculiarity consists, and not in outward forms and ceremonies; they must be a 'wise and understanding people,' for wisdom is the substance of all things;—'If ye be circumcised, saith Paul, Christ shall profit you nothing' (Gal. v. 2), i.e., if

ye abide in the letter, ye have nothing to do with the Spirit, ye are without the wisdom of God and the power of God ('Christ'), for 'Christ is the end of the law, for righteousness to everyone that believeth.' 'The times of ignorance God winketh at; but now commandeth all men everywhere to repent,' i.e., to turn from the 'weak and beggarly elements' that keep them in bondage, attending to bodily exercises which 'profit nothing, for neither circumcision or uncircumcision availeth anything, but faith which worketh by love, a new creation.' 'For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. iii. 26 to end). N.B.—There is a great mistake among men respecting Christ, and this mistake is the cause of all the division and sectarianism among them, and until this mistake is removed from the mind the evil will exist. When men professing Christianity speak of Christ, they mean and apply the word to an outward being called 'Jesus,' the 'Son of God born of a (virgin) woman' literally, they apply it to his person exclusively, as they think he came eighteen centuries ago, not considering that his coming 'in power and great glory' is in the end, to finish transgression, and make an end of sin in man; and also the title Messiah they apply in the same manner, whereas the person is not Christ but the Spirit. Christ means the Anointed, and Messiah

means the defence, strength, and sure trust of the Lord, which is the Divine Life of God-the Saviour reigning in man upon the earth, the 'Comforter,' the 'Spirit of Truth,' the 'Word of God.' And this is he of whom it is said, 'We know that when Messiah cometh, who is called Christ, he shall teach us all things,' and again in John xvi. 13, 14, 'Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth';now this is the true coming of Christ; and he answered the Woman of Samaria (which signifies his prison, also his throne), 'I that speak to you am he,' pointing to the Revelation of the Word of God in his humanity; and this man (or human nature) in whom the Spirit of Truth comes, 'shall not speak of himself, but whatsoever he shall hear, that shall he speak'; i.e., he shall not speak his own words, nor speak by his own wisdom as a man, but the fountain of life shall be in him, and the ear of life shall be opened in him, and whatsoever he shall hear by this ear of eternity, that shall he speak; and 'he shall show you things to come,' viz., the true meaning of all the words given through the Prophets of old, who prophesied of all that was to be revealed in 'the end'; he shall give you a right understanding of these, for all is fulfilled in him by virtue of the Spirit of Truth being ingrafted within. Therefore the man, being united with the Spirit, speaks that which he hears, for this could not be said of the Spirit abstractedly. Again, the Spirit of Truth, the Comforter, was to come in the name of 'Jesus,' i.e., in saving power, for that is the meaning of the name, and this Jesus is light—the true understanding that overcomes all darkness, and

gives the 'True Light' of the Word of God-the recorded Word; and this is he that saves from the 'power of darkness,' 'death,' 'hell,' and 'the grave' of 'sin.' All that is said of Jesus, his conception, birth, performing miracles, being persecuted, taken and put to death, burial, resurrection and ascension, and what took place the Day of Pentecost or Jubilee, were only types, figures, allegories, or shadows of the actual coming in the end, when he should appear in spirit, and Divine power, might, majesty and glory in his saints, i.e., 'his own' sanctified human nature first; and his presence, though so great and glorious, will be only known to those that are with him, who are the 'called,' the 'chosen,' the 'faithful,' and the 'true' (see Rev. xvii. 14)—unto them is Paradise opened, the Tree of Life is planted; the 'time to come' is prepared; plenteousness is made ready. A city is built and rest is allowed you-perfect goodness and wisdom; the root of evil is sealed up from you, weakness and 'the moth' is hid from you, and corruption is fled into hell to be forgotten! sorrows are passed; and in the End is shown the treasures of Immortality (2 Esdras viii. 52 to 54.) Now, as many of you as are baptized thus into Christ, have put on Christ, you are clothed with his Spirit, you are clothed with the Sun-with Light, Life and Immortality; and 'knowledge is power' to open the mysteries of the Word, and this is the 'Heavenly house' that 'Paul' spoke of in 2 Cor. v., 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens'-not built by art or man's device. 'For

in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' Now the word 'mortality' expresses the earthly state of man, the darkness of the mind, ignorance, impotence and weakness, and death, everything of the bestial, sensual life, everything in the world that is called 'sense,' for the life of mere sense must be destroyed in the spiritual race, for human 'sense' is man in the beast-life which opposes the 'right ways of the Lord,' and therefore God will cross your sense, and will not save anyone by sense. 'At my cross,' He saith by Joanna Southcott, 'you must my kingdom meet.' And also 'Paul' saith, 'God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.' Well, now, here is a 'cross' for you, see if you can bear it, if you can take it up and carry it, for if you cannot carry this you cannot be a disciple of Jesus, as it is written, 'He who will not deny himself, and take up his cross daily and follow me, cannot be my disciple'; then the cross is this-not to take the Word as it is written according to the letter, but according to the Spirit of it, for example: God told 'Abraham' to keep His covenant (Gen. xvii. 9, 10), 'And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.' Now this circumcision here spoken of was not a cutting off of any part of the body, nor was it meant to be performed on every one of the males, as the typical 'Jews' did. No, but it was a prophecy of the spiritual circumcision of the 'Manchild' in the end; God never intended that men should cut their flesh in the manner they have done, but He 'winked' at it, and let them act according to the way in which they understood it by their own wisdom; but it was the 'son of the eighth day' who was to undergo this, to cut away 'sin' from him, and to obtain the covenant of peace; see 12th verse, 'And he that is eight days old shall be circumcised'—the Hebrew reads. 'a son of eight days.' N.B.—The seventh day signifies 'perfection' established in man, and when this perfection is established to the full, then an 'holy convocation' takes place, that is an assemblage of all the Angels of God's power in man, a gathering together of the people unto 'Shiloh,' and these 'people' were never on earth before until now, that they have descended into the heart of the man Shiloh, in order that from him they might be born into the hearts of all who receive the Spiritual Word, which will make them 'angels' by union with the angelic intelligences or powers, for these are elected and created to fill up the places or seats in the hearts of men, previously occupied by the 'lower' or dark angels. this body of 'Angels' were seen in a vision by 'John' in the 'Revelation,' 'descending from heaven' (xxi. 2), 'And I, John, saw the holy city, New Jerusalem, coming

down from God out of heaven, prepared as a bride adorned for her husband.' These Angels are the 'Sons of God,' for they are generated out of God, and these entering into men make them the Sons of God, and when this great work is completed then God shall be all in all, for the whole body built up together, being one with the Head, is the 'Son of God!' You know it is said in J. S.'s writings that 'Angels must condescend to men, before men can arrive to the similitude of Angels'; then first they are gathered together in this invisible way in one, and then the people are visibly gathered as time goes on by means of the Word; this is God's order-'Christ the first fruits, afterward they that are Christ's at his coming.' Now this is 'Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection from the dead; for as in Adam all die, even so in Christ shall all be made alive; but every man in his own order' (see I Cor. xv.); here read also the 'Second Book of Visions,' p. 19, part of which we will here insert:-

'For as the box does now appear,
You see my eye is fastened there.
So 'tis fastened to my Word,
And all mankind shall find their Lord
Will now fulfil the promise all.
For like the 'inner court' 't shall fall.
For so the whole I will bring round;
And like a heart two chains are found
With every victory on the top.
And so the 'End' for man shall drop,
That doth in heart unite with me,
And longs my kingdom for to see,
And prays that Satan's now may fall.

This Vision shows the Crown for all,
That so my Bible will come round,
For in one chain must both be found,
MARK.—I now do tell you, God and man.
For so I've laid my every plan
For men and Angels to unite.
The Angels bring the Heavenly sight;
And men must join with them below,
And so the Tree of Life shall grow.'

Now Shiloh means, dissolving, or putting off one's shoes, to show that the old earthly tabernacle must begin in one, and he must take off his shoes (his earthly understanding) and stand on 'God's holy ground,' the eternal heaven of rest for man hereafter; 'then shall ye see heaven opened, and the Angels of God ascending and descending on the Son of Man' (John i. 51). Lev. xxiii, 36—'Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire' (i.e., the burning up of sin) 'unto the Lord' (or ye shall offer a heart purified by the fire of God, which is His Love, from all uncleanness); 'it is a solemn assembly'; the Hebrew reads it a 'day of restraint,' i.e., restraining the evil powers that man may rest from his labours (in 'religion,') and God the Word rest with man-'ye shall do no servile work Verse 39—'On the first day a Sabbath, and on the eighth day a Sabbath.' But it may be argued, if the circumcision there mentioned means the spiritual circumcision of the man-child (or, to put it another way, the man with the child born in him), why is it said, 'Every male was to be circumcised'? We answer, Because every being stands in that one; see Epistle to Gal. iii. 13-'Christ hath redeemed us from the curse of the law, being made

a curse for us; for it is written, Cursed is everyone that hangeth on a tree.' Deut. xxi. 22, 23—'And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day (for he that is hanged is accursed of God, or (Heb.) is the curse of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.' Now here we will ask a question, Did this redemption from the curse of the law take place when you say Jesus was put to death temporally? You must answer No; for men are found in this very day under that 'curse,' walking in that very law, abiding in the 'letter' which 'killeth,' i.e., they are under death while they are walking under the ceremonial law; 'the letter killeth, but the Spirit giveth life' (2 Cor. ii. 3-6); then how are they redeemed? 'If ye be dead with Christ from the rudiments of the world, why, as though living in the body, are ye subject to ordinances?' Then the Spirit says, 'Touch not, taste not, handle not; for they are all to perish with the using, after the commandments and doctrines of men' (see Col. ii. 20, 21). But now is the day that Christ is come to redeem from under the curse of the law of sin, by being made a curse for the whole; for the Scriptures entirely stand for the end, and this is the way that God 'turns wise men backwards and maketh their knowledge foolish'; and so all men are foiled in their judgment respecting the ways of God, and all will have 'to bless God they were foiled' or made fools of. Now Christ is in the man-child who is 'cut off from among his people,' the 'sin worthy of death' being found in him. Gen. xvii. 14'And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.' Dan. ix. 24-27, read the whole, and observe 26th verse-' After threescore and two weeks shall Messiah be cut off, and shall have nothing.' Read also the six last verses of the 22nd chapter of Isaiah, particularly the last verse-'In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall; and the bnrden that was upon it shall be cut off, for the Lord hath spoken.' This nail that was fastened in the sure place is the man-child who stood in the decree of God, was sealed with the seal of the Living God beforehand, God foreknew him and predestinated him unto glory, to be redeemed from death, hell, and the grave of sin; yet he was subject to the temptations of Satan, the Adversary, but by him God made a law for the evil power of darkness, and this was the law-as stated in Joanna's writings, God said by her thus:-- 'That if Satan ever tempted one whom He had sealed for His own, his destruction was sure.' And Satan (i.e., the 'carnal mind') broke this law and tempted him whom God the Father had sealed, who is the Son of man; see John vi. 27—'Labour not for the meat which perisheth' (human wisdom), 'but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed'; yet though sealed by God for this glorious purpose to bear the Divine Image, 'Satan' tempted and influenced him to adhere to the evil or falsehood; but this he did ignorantly, not knowing the deception in every shape, and thinking the darkness (i.e., 'religious' error) to be light, so blinded was

he, as it is written, 'Who is blind as my servant, or deaf as my messenger that I send? Who is blind as he that is perfect, or blind as the Lord's servant?' (Isa. xlii. 19). to destroy Satan, the nail that was fastened in a sure place, viz., the oath, promise, purpose and decree of Goda very sure place—must be cut down and fall. What for? That 'the burden which was upon it' might be cut off, and that was the evil power of darkness. Isa. xxii. 20— 'And I will call my servant Eliakim, the son of Hilkiah,' which name signifies 'God ariseth,' or the resurrection of God in man, and Hilkiah means 'God is my portion'; then this is the Messiah that was cut off, and should have nothing, i.e., the unbelief, 'Satan,' was cut off; so here was Judas that hanged himself for betraying the Lord, this is he that was 'hanged on a tree' and was 'cursed of God'; for man is a tree that bears the 'evil fruit' of death while he stands in disobedience, but now Satan's power being destroyed, the tree bears the good, it is the Tree of Life, the Tree of the Knowledge of good and evil.

Thus 'Haman' is hanged upon the gallows he made for Mordecai; Satan tried to destroy the 'sealed of the Lord,' but that was the very way he met his own destruction, but to effect this Messiah must be cut off from life, as it is written (Isa. liii. 8), 'He was cut off out of the land of the living; for the transgressions of my people was the stroke upon him. And he made his grave with the wicked, and with the rich in his deaths,' and these are the 'first and second deaths' of Christ the Anointed, first 'unto sin once,' and then unto life.' N.B.—Man being anointed with the power of God—God united with Man—makes one 'Christ,' and the anointed 'servant of the Lord' was cut off

out of the 'land of the living' and fell into death, that by the Anointing virtue that was in him, he might conquer death; he made his grave with the wicked, i.e., he went down into the 'Belly of hell' with 'Satan,'—the unbelief that formed a part of him, and the deep swallowed him up; he was made to endure the curse, 'he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him; by whose stripes we are healed.' Now it was these 'stripes' being laid upon the 'Anointed One' in this day, that has 'brought life and immortality to light,' it is by this death and rising again to life, that the true meaning and light of the Scriptures is found out, which shall surely 'heal' all that receive it of their mental disease or idea of being And this is what the Lord meant when he said by Joanna:-

> 'By thy stripes they healed must be, If they will be healed at all; Now's the time to stand or fall.'

Now this was not fulfilled in the woman, Joanna Southcott; she went through a type of it, but the substance is in the spiritual man-woman or she-man, and this is the great mystery that was to be known in the end:—

'So altogether you may feast (you that believe), Or altogether fast (you that disbelieve). I'll bring a mystery in the end That shall for ever last!'

And this is the mystery of Christ's dying for the sins of men, and rising again for their justification, which

takes place in this day, and not in any former time; the evil is now taken away; it is left behind in the grave, and all who believe this word shall be justified from all things, which they could not be by the 'law of Moses,' i.e., the Word in the letter that accuses and condemns.

You will say, 'This is a new thing indeed!' it is, but 'He that sitteth in the throne saith, Behold, I make all things new' (Rev. xxi. 5). 'Every scribe that is instructed into the Kingdom of God bringeth forth out of his treasure things new and old' (Matt. xiii. 5). 2 Cor. v. 17—'If any man be in Christ, he is a new creature' (or creation); 'old things are passed away; behold all things are become new.' And these things (this doctrine) here brought forth are those very 'new' and old things! That is to say, these are old because they have been recorded so many ages ago, but hid from man's understanding, till now the time has come for their fulfilment, and now they are new and strange to men, because of the opinions and notions they have had of the meaning of God's inspired Word on record. this is the 'cross' that must be taken up daily if they will become the Disciples of Jesus; let men of reflection read the chapters referred to in this writing, and they must and will see that they remained to have their fulfilment now in the 'latter day'-'the end'; and that the Spirit Christ must appear now, first to suffer, and afterwards to reign. Men have been setting up the shadows for the substance, and in this manner all are out of the way, all are deceived!

What folly it is to hold forth that the death of Christ

atoned for sin in the way 'teachers' of 'religion' set it forth to their fellow-men! What a monstrous imposition upon mankind, to 'preach' that the murder of the Son of God in so cruel a manner satisfied His Father for the sins of mankind! And that, in consequence of his blood being shed, all those who believed in him (that he died and rose again bodily, etc.) have their 'sins' pardoned; God, they say, does not impute sin to them and the blood which flowed from his body takes away their sins!!'

This was a grand *invention* of the Devil (the 'Spirit that blinds') to keep men in chains of darkness, and in these *chains* all who profess 'Christianity' in this day, are held captive, and so strongly are they *riveted* in their *opinions*, that to tell them contrary is the greatest height of blasphemy in their view.

'Whom shall he teach knowledge? and whom shall he make to understand doctrine?' Is it not those that are 'weaned from the milk, and drawn from the breasts' (Isa. xxviii. 29). For their grapes are grapes of Sodom and the wine of Gomorrah, and with this wine all the 'religious' world is intoxicated, and 'all tables are full of vomit and filthiness, there is no place clean' (see 8th verse); and the time is come that 'they will not endure sound doctrine, but have heaped to themselves teachers having itching ears, and they turn away their ears from the truth, and are joined unto fables' (see 2 Tim. iv. 3, 4), i.e., false doctrines, 'old wives' fables,' and this 'old wife' is the Spirit of error that all are married unto, and the Mother that has brought all literal 'religion' forth, and all are 'drunken with the wine of her fornications'; but

God is merciful, and has now concluded them all in sin and ignorance, and imputes it not to them but to that evil power by which they are kept in darkness, up to this present time; and now it is that 'God is in Christ to reconcile the world unto himself, not imputing their trespasses unto them' (2 Cor. v. 19), and as all are in darkness He now lifts his standard—even this Word here written—for all to come unto, that they may be saved from the power of darkness into the Kingdom of His dear Son' (Col. i. 13), i.e., the 'Son of His love.'

And now 'John' saith, 'Behold the Lamb of God, that taketh away the sin of the world'; and what or who is the Lamb of God? It is the Word revealed in the true light and knowledge of it by the Spirit, which is the 'Blood of the Lamb' by which men must overcome the powers of darkness, as it is written (Rev. xii. 11), 'And they overcame him' (Satan) 'by the blood of the Lamb, and by the word of their testimony; and they loved not their lives' (of mere sense) 'unto the death'; they loved not their dark state under the dominion of error and delusion, but they laid hold of the truth, and by it they put their old, evil life to death, that is their own self-will and wisdom, becoming obedient to the Word of Life as 'little children' knowing they had all to learn; and thus they became the Altar of God, upon which the 'Beastly life was slain by the fire of God's Word of light; this is the 'offering made by fire,' and this is the circumcision of the Man-child! To circumcise means to cut all round, to cut away the foreskin, or former knowledge; to take away the veil of darkness from the understanding, and this is the circumcision in which a Man is to glory; see Gal.

vi. 11 to 16-- Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule' (i.e., not of outward observances, but according to the spiritual law of Life), 'peace on them, and mercy, and upon the Israel of God.' And by this law a man is circumcised to know God, as it is written (Jer. ix. 23), 'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty glory in his might, neither let the rich glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth: for in these I delight, saith the Lord,' i.e., these Divine qualities are exercised in the Lord's own land or earth—the heart; N.B., the Lord delights not in bodily exercises in which the Beast's religion stands, forms and ceremonies, washings, dippings, purifyings, cuttings, shaving and making bald, or wearing beards, etc., etc., all these things were but shadows, and were 'imposed on men until the time of reformation' (Heb. ix. 10), i.e., the glorious Redemption in the latter day; all these things have only to do with the number 6-6-6, and have nothing to do with

the number 7—the 'Urim and Thummim' (lights and perfections), 'the glorious liberty of the Sons of God.' Rev. xiii. 18—'Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is Six hundred three score and six.' And who is he that hath understanding, i.e., to count the number of the beast? We answer, It is the Lord risen in man, and this is he that shall tell you the true meaning of it. Dan. v., from verse 25 to the end—'And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it ' (i.e., the number 6 is ended in man). 'Tekel; Thou art weighed in the balances, and art found wanting, for the Beast is tried by the scale of Truth, and found 'Peres; Thy kingdom is wanting of spiritual light. divided, and given to the Medes and Persians,' i.e., the kingdom of Belshazzar, which name signifies, being without treasure; the treasure of the kingdom of God was never known to man under the 'six thousand years' of 'Babel'—the reign of darkness, error and confusion—the 'kingdom of the Beast,' or the 'Man of sin,' whose kingdom is come to its height, the 'days of evil' are come to their full number according to the decree of God, and they cannot any longer remain, but are 'finished,' and must be divided from this new time under the law of love, which changeth not, i.e., the 'laws of the Medes and Persians,' signifying measure and abundance and dividing. And now Daniel has the 'golden chain' of salvation round his neck; 'and it is proclaimed that he should be the third ruler in the kingdom' (verse 29). See J. Southcott's writ-VOL. VI D

ings, 'The third in the Trinity, I say, is man,' i.e., man in whom the Spirit of Judgment is found, true judgment to judge righteously, to have the true knowledge of the Word of the Lord, that he may set judgment in the earth; N.B., Daniel means the Judgment of God, and in this he (the man Shiloh) 'stands or rests in his lot, at the end of the days'-of evil (see xii. 13); and the 'lot' for man is, to have in him the Spirit and power of God to understand the mysteries of the kingdom, and to 'tread on serpents and scorpions, and upon all the power of the enemy.' iv. 3—' And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith the Lord of hosts.' Acts xv. 19, 20— 'Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. that we write unto them, that they abstain from pollutions of idols, and fornication, and things strangled, and blood.' Verse 28-- 'For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, viz., that ye abstain from meats offered unto idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do Fare ye well.' Now these are the directions for Israel, and in this is contained the whole of the spiritual law or the law of life, called by 'James' 'the law of perfect liberty, that whosoever continued therein, being not a forgetful hearer, but a doer of the work, that man' (he adds) 'shall be blessed in his deed' (i. 25). For to observe and to do those things alone is 'necessary,' and if ye do these things according to their true meaning, ye shall fare well, ye shall be redeemed from all evil; for there is no doing well or

faring well in God's sight but in this. For never was there any man fared well until now that the Lord is risen in man, according to his blessed Word and promise, having 'finished transgression' in man, and 'made an end of sin' in him, and brought forth in him 'everlasting righteousness'; for in the grave of sin and darkness, who could give thanks to the Lord? but the 'living'—he that is brought from death to life-'the living, he shall praise thee, even as I do this day'; for the Lord has now added to man's life fifteen years, i.e., the number 5—the 'fivefold portion' of Divine love beyond the four natural elements, added to the ten human senses or faculties of mind and body, he has given him 'length of days'—the long days of eternal joy and felicity—a day of love that never ends. See 2 Kings xx. 6; Isa. xxxviii. 5 to 19; and the subsequent work of January, year 5, 'The Living Oracle' (future volume).

And now we will show the spiritual meaning of these 'necessary' things, viz., 'to abstain from pollution of Idols, and from things strangled, and from fornication, and from blood; which if ye do ye shall do well.' Take notice, the Word does not command any to be circumcised after the manner of the Jewish, Mohammedan and other nations, who use these ceremonies in their ignorance, taking the Word in the letter; but, on the contrary, it is forbidden throughout the Scriptures. 'Circumcise the foreskin of your heart,' is the command of God, and be no more stiffnecked' (Deut. x. 16). 'For the Lord your God is God of gods,' i.e., He is the God of a living people, who have His Word made flesh in them; and not the God of those who stand in the letter ('in which is death'), following still the

shadows and types, and denying the substance. The word 'Deuteronomy' signifies the 'law over again,' this is to inform you that, in the end, the spirituality of it would be made known and put in force; in the 'latter day' you would have this law over again, in a new form, the Truth of it revealed, by which you should then worship God in the spirit and not in the letter. 'He is a Jew,' saith Paul, 'that is one inwardly, and that is circumcision which is of the heart, in the spirit and not in the letter; whose praise is not of men but of God' (Rom. ii, 29); here the Spirit declares that he who attends to the letter is not a 'Jew'-he is not of the family of the true 'Israel,' the 'Prince' of God, or the 'Prevailer with God,' for this is the meaning of the name Israel. But if any will be of this family he must cast off the works of darkness, i.e., the mere shadows of the spiritual kingdom, and enter into the New Covenant with God, i.e., to receive the Son of God born of a wo-man or womb-man, born under the holy spiritual law of God, 'to redeem them who are under the law' (see Gal. iv. 4, 5)—of sin, i.e., of types, shadows, and ceremonies, all which 'gender bondage' and death, for life is not in these shadows. See Joanna's writings of the story of the Philosophers travelling, and passing a churchyard they saw on the headstone of a grave this inscription, 'Look to the end of my shadow, and you will find great All the men but one thought but little of it and passed on; but one wiser than all the rest kept the matter to himself, and left all his companions and returned at the turn of the day and digged at the end of the shadow of the tombstone, as directed, and found great riches. this man had passed by (the promises recorded) carelessly

like all the rest, the treasure would not have been discovered, and so one man has been wrought on to see that at the end of the shadow great riches were concealed, and so eager was he to obtain them, that he returned and digged in the Word of life until he has found what God promised, for he believed the Word which was written. 'The shadows could never make the comers thereunto perfect as pertaining to the conscience,' but are only figures of the true, and called the 'law of sin,' because they were instituted to be observed while 'sin,' i.e., darkness remained, to stand as types of the 'kingdom of God.'

Now we say, and do testify that the Son of God is come, of whom it is written, 'If the Son therefore shall make you free, ye shall be free indeed'; the power of God, which is the light and knowledge of His Word, shall be revealed in you, and this shall cast off the 'names of the idols' out of your hearts and cleanse you from their 'pollutions,' shall deliver you from 'Baal-perazim,' i.e., the God or Idol of divisions, and now are these words fulfilled in 2 Sam. v. 20—'And David came to Baal-perazim, and David smote them there. The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them.' Then this 'pollution of idols' is this spirit of 'division,' the spirit of darkness that has ever kept man divided from God, the 'partition' stands in the way between God and man, and prevents their union. God, to fulfil His love-design to man, viz., to become one with man, as He said he would in the end, sends the sword of His Spirit to cut asunder the evil dark spirit from man, and give him light, as it is written in J. S.'s prophecies:—

'As they asunder did Isaiah saw, So now I'll cut the Gospel and the law.'

Isaiah signifies the 'health and salvation of the Lord,' a type of the great blessing that was to be deposited in one for all, in the end; and so this character is sawn asunder by the Word of the Lord crossing the earthly life or wisdom, fulfilling the word which saith, 'The Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart.' So the law (of carnal ordinances) and the everlasting Gospel (the health or salvation of the Lord-the redeeming power of God sent to cure man of his errors) were found struggling together in one man for the mastery; but God won the field, and now 'the Gospel' reigns alone in man, for 'Esau is slain by the bow of Jacob.' And as these 'two seas met' in one, the ship must be broken to pieces, 'the forepart sticks fast and remains immovable, while the hinder part is broken to pieces by the violence of the waves' (Acts xxvii. 41). This must be before there could be any escaping to the 'Island of Melita' (Acts xxviii. 1), which word signifies 'the land of honey,' and this shows that the 'Voyage of Paul' was designed to stand for the end, or was an allegory of the last time, to describe the way of the Lord's coming in power, with the sharp incision knife of His Spirit to cut away or separate the evil spirit from the soul, that sin might be destroyed and the good alone remain to be enjoyed by man; and this is the substance of 'sawing Isaiah asunder,' to cut away the law from the Gospel, for the time is come to 'separate the chaff from the wheat,' the harvest is here, and the tares must be rooted up and be bound in bundles to be burnt in the 'fire of the vengeance of God.' And this work takes place in one particular field at first, i.e., in an individual person in whom the type is fulfilled, who went through this painful operation spiritually, that thereby both himself and all the people might be cleansed from the 'pollutions of idols,' i.e., from the Spirit of error that deceives the whole world in 'religion'; and to have in him the light of Life, the water that shall wash away the filth from the understanding of man, and turn unto him a 'pure language,' i.e., to speak with God's tongue or the truth itself, to walk in obedience to God's holy law of Light and Grace. 'Doth a fountain, my brethren, send forth sweet water and bitter? Out of the same mouth proceedeth blessing and cursing, i.e., truth and falsehood. 'My brethren, these things ought not to be' (James iii. 10, 11). The curse is the false belief under which all have been, but the blessing is the promised light and truth in the end, which is the Revelation of Jesus Christ, 'the way, the truth, and the life'; 'wherefore, putting away lying' ('the curse'), 'let every man speak truth with his neighbour' (Ephes. iv. 25); but how can a man speak truth, i.e., God, before God the Word is revealed in him? But if the 'word is made flesh' in a man, it is this alone that cleanses him from the pollutions of the world that 'lieth in the wicked one.' The word for 'idols' in the Hebrew means, gods of dung, or dungy gods (Deut. xxix. 17), and these Gods are the wisdom and notions of

men, by which they have been giving forth wrong judgment of the Word of the Lord, and so all are gone out of the way, and their falsifying the Word of God is corruption of its true meaning, and a defilement of its beauty, even as dung, and to elucidate this, read Deut. xxiii. 12-14, 'Thou shalt have a place also without the camp, whither thou shalt go forth abroad, and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad' (Heb., 'sittest down'), 'thou shalt dig therewith, and shall turn back and cover that which cometh from thee; for the Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thine enemies before thee; therefore shalt thy camp be holy, that he see no nakedness of anything (or uncleanness) in thee, and turn away from thee.' Here, then, the type was set ages and ages ago, and in it is plainly prefigured the abomination that has appeared before God on the earth, to the 'provoking of His Spirit,' but now, by one man's obedience (obeying the command) it is removed out of His sight. The disobedience of the first man brought himself and all under condemnation, for what was in him was in all, dung came from him which defiled him, and that dung is human wisdom on the Scriptures, that 'abominable,' 'filthy' and 'accursed' thing, that God's wisdom hates. This is the root of evil, and all who still bring this forth stand in the fallen 'Adam,' for sin, the transgression of the law, was found in him, and God pronounced him dead (and all men with him), and cast him out of His sight; and yet, strange to tell, Adam is the Son of God (Luke iii. 38), the same mentioned in J. Southcott's writings, 'Continuations of Prophecies,' page 82,—

'And first from Adam I'll begin, He right obeyed at last.'

Now here is the mystery of this subject, the 'first man who is of the earth earthy' appears in a human being in whom the Spirit' Satan' is manifested—Satan means contrary or an adversary—and by following this spirit that was 'contrary to God,' to His Light and Wisdom, and an 'adversary' to His decree and purpose, (inasmuch as it stood in the way between God and man, and prevented their union) the very thing God and man desired was opposed; but this enmity is now broken down by the 'Second Adam,' the 'Lord from heaven' (see Eph. ii. 13, and on to the end of the chapter).

Now observe, Adam was made on the end of the sixth day (Gen. i. from 26th verse). The substance of this is the new spiritual creation, at the end of the 'six thousand years' of ignorance, i.e., when the creation of Divine Life in man was to begin. God breathed this life out of Himself into a man prepared for the purpose, which love principle is the female in him; this is the sixth operation of the Spirit within him. And power is given to these (male and female) to 'Be fruitful and multiply, and replenish the earth.' But alas! the man created in this state eats of the forbidden fruit, which is human wisdom, by which means he lost his 'bone'; he fell from that Divine life in which he was created; 'Wisdom hid herself from him, and Understanding withdrew herself into her secret chamber,' and he became dead to all spiritual knowledge, and is pronounced as 'dust' by Almighty God, and so death (to Divine and Eternal Life) passed upon all, being 'found in like fashion' with him. So 'by

his disobedience many are made sinners,' or all are found to be in the same disobedience that excludes man from the favour, the presence and enjoyment of God; but through death this 'man of sin' is slain by the 'second man,' the 'Quickening Spirit' entering in with power, the 'last Adam,' and by him the man is quickened again into life eternal; and this second Adam is 'Christ risen' in him, the 'Bone of man' returned, and 'as in Adam all die, so all in Christ are made alive.' The Psalmist says, 'Thou who hast showed me great and sore troubles shall quicken me again, and bring me up again from the depths of the earth,' and to this very thing (the 'first and second man') the Spirit in these words points. So this is the Adam of whom it is said, 'He right obeyed at last,' which plainly shows he was wrong at first, or was in disobedience; he stood in the falsehood, he ate of the forbidden fruit and fell from the glory of God; but now he is brought to obedience at last, not by any power of his own as a man, but by the Son of God being raised up in And because both the old Adam that first brought death into the world, and the new man or second Adam -Christ-stood in this man, he is spoken of thus in Joanna's Prophecies ('Continuations,' page 71), 'For now in Adam I do stand, but as God and not as man, though in your likeness I appear. But now the likeness I shall clear.'

This is the man with the 'paddle on his weapon,' who by the power of God 'eases' himself of his filth, and turns about and buries the 'hateful thing' for ever out of sight, and lo! the uncleanness doth not appear in the camp (the heart), fulfilling the Word, which saith, 'Then will I sprinkle clean water upon you, and ye shall be clean;

from all your filthiness, and from all your idols' (your 'gods of dung') 'will I cleanse you' (Ezek. xxxvi. 25).

Now it is written, 'That which goeth into the body defileth not a man.' No; but when that which a man eats is digested, and the corruptible portion comes from him, it is stinking, foul and loathsome, particularly if it stays long in him. Now, 'if a man touch it, he is defiled therewith,' to speak plain, he stinketh like the dung itself, and is therefore unclean.

Just so, in a spiritual sense, is the human race; they are all unclean with their 'gods of dung' which proceedeth out of their own corrupt nature, the 'carnal mind.' We will here show you these gods of dung that men worship, more plainly, that you may know them, and that you may keep yourselves from this 'idolatry' for evermore. 'Little children' (saith John, your brother, now unto you), 'keep yourselves from idols'; now behold them, here are the gods of the heathen! O will you any longer 'spread a table for that troop, or furnish a drink-offering for that number?' (Isa. lxv. 11). O God forbid! for this is the 'troop' that overcame 'Gad,' or Adam, at the first, but he has overcome now, at last. N.B.—Gad signifies the Day Sun, a bond or garrison, happy or ready.

Read Matt. xv. 16-18—'And Jesus said, Are ye also yet without understanding? Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the drought? But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things

which defile a man.' Now here are seven gods-or rather seven devils, seven 'evil nations'—that are in the heart of every man and woman under the falsehood; there is not one exempt, however they may be considered 'pious' and 'religious' by their fellow-men; these are they unto whom 'Paul' saith (I Cor. x. 20), 'But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils.' Now the 'table of devils' is all false doctrines that men by their influence spread before their fellows to feed upon for 'religion,' and upon these things they feast and banquet, feasting themselves with their own understanding or knowledge, with their own 'deceivings, revellings, banquetings and abominable idolatries'; these we see practised by all the sects and parties of Babylon, 'among whom we all had our conversation in time past in the lusts of our flesh, fulfilling the wills of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins' (i.e., the practices of 'Sodom,' literal and fleshly doctrines), 'hath quickened us together with Christ (by Grace ye are saved)'-see Ephes. ii. 3-5; saved from the pollution of these idols and 'doctrines of devils'; and these are the devils over whom the Lord (the Divine Light) gives His disciples power, and also power to cast them out of others. Luke x. 17 and on—'And the seventy' (man brought to rest in God, the 'Sabbath'), 'returned again

with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.' Yes, for the 'wise and prudent' of the world are under the influence of these 'serpents and scorpions,' they knowing them not; whilst 'babes,' i.e., those who have born in them the innocent babe Jesus, the 'Spirit of Truth'—that 'little child' who is to 'lead' the people in this 'latter day'-these 'babes' have the mysteries of the kingdom of heaven revealed unto them. 'Even so, Father!' for it seemeth good in thy sight to reveal these mysteries unto them alone, who receive the kingdom of heaven 'as a little child.'

Now we will show you the faces of each of these 'gods of the heathen,' in order that you may know them, and no more be deceived by them. The first of these devils is 'evil thoughts'; it is an evil thought, my friends, to think differently from what God thinks or says in his recorded Word. 'O,' say you, 'this is striking at the root indeed, and if this be true surely we are all guilty!' Yes, you have judged rightly, all are guilty here; nor can God the Word be reconciled to your minds before you come to

think anew, i.e., take God's thoughts instead of your own, for 'how can two walk together until they are agreed?' Perfection is God's decree for 'man,' see Matt. v. 48-'Be ye therefore perfect, even as your Father which is in heaven is perfect.' And this light, and perfection of understanding and knowledge, God promised unto man (that would be obedient) to give it him in the 'latter day.' Numb. xiv. 21—'But as truly as I live, all the earth shall be filled with the glory of the Lord.' Ps. lxxii. 18, 19— 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory.' Zech. xiv. 9, 20—'And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. 20th verse—'In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD' (horses signify men and women that are strong in faith and intelligence, the 'bells' mean the sounding forth of the truth without mixture of error), 'and the pots in the Lord's house shall be like the bowls before the altar.' Mal. iii. 17, 18—'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return' (turn back from the old or 'evil thoughts') 'and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.' Ps. cii. 16—'When the Lord shall build up Zion, he shall appear in his glory. regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the

Lord.' 22nd verse—'When the people are gathered together, and the kingdoms, to serve the Lord.' xvii. 21—'But upon Mount Zion shall be deliverance. and there shall be holiness, and the house of Jacob shall possess their possessions. And saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's.' Ezek. xi. 19, 20—'And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God.' xxxvi. 24—'For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.' Numb. xxiv. 19 -'Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.' Rom. xi. 26, 27—'And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." I Cor. xiii. 9 and on—'For we know in part and we prophesy in part. But when that which is "perfect" is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass in a riddle, or darkly; but then face to face'; now we know in part, but then shall I know even as I am known.' Rev.

xxi. 5—'And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.' xxii. 4-'And they shall see his face.' N.B.—Not his back parts, no, but God shall be turned to them, and they unto God, and He reveals himself clearly unto them, and there shall be no more curse, neither sorrow nor crying, for 'the former things are passed away.' Now here are a few of the great promises of God to man which are to be enjoyed in this day, and if you do not believe that God fulfils these promises, is it not an 'evil thought'? Yes, it is; you are possessed with 'Satan,' and in that spirit you must abide if you will not plead with God to make you 'perfect even as He is perfect,' by the promised Gift of His Spirit, and to redeem you from 'death and hell,' and from all the effects of error, here upon earth. If you will not ask for this (i.e., become willing to part with your old life of sense and request its destruction), you will never have it done in you.

'Ah!' say you, 'I shall go to heaven when I die.' This is an 'evil thought,' for there is no heaven for 'dead' people; if you reject the spiritual life of God's Word, and deny His promises, there is no heaven for such spirits, neither here nor hereafter! 'God is not the God of the dead, but of the living.' Satan (corrupt nature) is deceiving you, filling you with false ideas and wrong thoughts and imaginations, and if you go on still to worship these 'evil thoughts,' you will in the end find that you are nothing but an empty 'dreamer' of a heaven after you die, a 'defiler of the flesh,' that is, of the flesh or humanity of the Lord, and one who 'despises dominion and speaks

evil of dignities' (see Jude viii. and 2 Pet. ii. 10-14). You 'sport yourselves with your own deceivings, being abominable, and to every good work reprobate.' Now such spirits that mock the coming of the Lord in Zion, are warned that they have but a short time to work in. God will remove all such from the earth, that His kingdom may be settled in peace, for man on the earth is designed for that blessing in the end ('The end of man is peace').

And this kingdom of light and love we report unto you is now begun with us, but 'who hath believed our report'? (Isa. liii. 1), although in these writings are such proofs of the power of God as never appeared before! Is not faith scarce upon the earth? Do not almost all deny the 'Image of God' being now created in man? whole mass of the people prove by their conduct, that they have not believed-neither do they believe, although they make such profession of it—that God will redeem man and set him free from evil, viz., the 'powers of darkness,' on the earth; if they did believe they would not rise up against the 'Deliverer,' viz., the Lord and his anointed, as they do, but they would be looking for this to be done, and would not be surprised to hear of its being thus openly declared unto all.

But many may answer and say, 'We do believe that God will redeem man; but we cannot believe that He has begun it in you, or in any.' And why can you not believe it? Even because you are filled with 'evil thoughts,' you have been planning a way for 'the Lord' to come and begin his work; and because he has come in a way quite contrary to what your own thoughts suggested, you refuse to receive him. 'We VOL. VI

thought,' say you, 'and the Scriptures say that he would come in "power and great glory"!' Well, and what do you mean-what do your 'evil thoughts tell you, is the meaning of 'coming in power and great glory?' 'Why we expect the Lord to appear in some wonderful way, so that he will be seen and known by everyone, his grandeur and glory will be so great and manifest.' Indeed, his grandeur and glory is great and manifest, in which he does now appear, but to the 'carnal mind' there is 'no form nor comeliness' that they should desire him, for he is come as he said he would come, and that is in his own glory—the invisible spiritual glory of the Father and of the Holy Angels, and made manifest in the mind of man, which, being purified and faithful, is the glory of the Holy Angelic Spirits that now appear in man, along with their Lord and Chief, to be his companions upon the earth.

Your evil thoughts have led you to look contrary to the way you are directed in the Word; you are looking outward, when the Lord told you that 'the kingdom of heaven was within,' and that it 'cometh not with observation.' How came you to let 'evil thoughts' beguile you, to believe contrary to God's recorded Word, so that you are now prevented from joining in the Hosannah, 'Blessed is he that cometh in the name of the Lord'? So by these 'evil thoughts' you are still in your defilement, and must remain so, unless you rise up against yourself and lay hold of the strength of God—the true knowledge of His Word that is now revealed in Zion; and if you do not now do this, the next step will be 'murder,' yea, those 'evil thoughts' are murder

in themselves, and are the root of all the other evils mentioned in Holy Writ. It is written, 'Thou shalt do no murder'; again, 'No murderer hath eternal life abiding in him.' 'He that hateth his brother is a murderer'; but alas, alas! all are murderers 'unwittingly' or in ignorance, so the 'City of refuge' stands now open for such to flee unto for safety from the 'avenger of blood,' for all that 'hated not their neighbour aforetime.' It is impossible for anyone to murder the Spirit of truth literally, but whereas they would maliciously trample under foot the Son of God, counting the 'blood of the covenant' wherewith he was sanctified (ie., the light and knowledge of the Word) an unholy thing; 'doing despite to the Spirit of Grace,' and refusing to be convinced of the truth; they are found in league with the spirit of murder, whose seat is in the heart. Therefore 'out of the heart proceed evil thoughts and murders,' for here is the 'bottomless pit.' Now he that hateth the Word of truth is a murderer, eternal life is not abiding in him; but 'whosoever believeth in him' (the Spirit of truth—the Comforter) 'hath eternal life; but he that believeth not in him, hath not life, neither shall he see life, but the wrath of God' (i.e., the condemnation of the letter) 'abideth in him' (see John v. 36). And it is for this time that these words by John stand, and not for any former period, and this the wise and discerning will see plainly. And it is also said by the servant 'John,' 'We know that the Son of God is come, and hath given us an understanding that we might know him that is true'; and these words are fulfilled in this time when 'that which

is perfect' was to come, and it is the return of the 'Bone' to man that brings this perfection—'the Day' which is now begun.

See this word in the 'Song of Solomon,' ii. 17, 'Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether,' or, 'of division.' And this is the time the Lord is coming in power upon the divisions of the 'religious' world, to 'make jarring discord cease' by bringing the even balance of truth, that shall level all; and we ask, unto whom is this offensive? Only to the 'murderer' who hates the loving 'Brother' of man for bringing him the light, he 'loving darkness rather than light,' because of the evil deeds done in the night, 'evil thoughts, murders and adulteries.' Now all have been adulterers, for by mixing their own natural wisdom with the Word of the Lord they adulterate it. To adulterate anything, is to mix with it anything foreign to its nature, and this is what men have been doing ever since God gave His Word, more especially in these 'latter days.'

One has been starting up now, and another then, setting forth 'divers and strange doctrines,' speaking in an 'unknown tongue'—a 'false tongue which God could not know or recognise, or approve of; and this very day the spirit of adultery pervades the whole of the professed religionists; but some are now escaping from 'Babylon,' and pressing into the kingdom of God revealed.

'In vain do they worship me,' saith the Lord, 'teaching for doctrines the commandments of men'

(Matt. xv. 9). See also Ezek. xiii. 2—'Son of man, prophesy against the prophets of Israel that prophesy, and say thus unto them that are prophets out of their own hearts, Hear ye the Word of the Lord; thus saith the Lord God; Woe unto the foolish prophets, that walk after their own spirit, and have seen nothing! Ioth verse—'Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar; say unto them which daub with this untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed?'

This is the 'deceitful lying tongue' spoken of in so many places in the Scriptures, by which all the 'Commentators' and 'Preachers' on the Scriptures do speak and write; and what do they say? 'With our tongues we shall prevail; who is Lord over us? our lips are our own' (Ps. xii. 4), i.e., they despise and reject the Spirit of the Lord to direct them, and by their own wisdom they go on, 'speaking vanity every one to his neighbour,' 'with flattering lips and with a double heart do they speak.' 'The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him'; read this Psalm through, and cxx. 3-'What shall be given unto thee? or what shall be done unto thee,

thou false tongue? Sharp arrows of the mighty, with coals of juniper.' Now anyone who gives wrong interpretations of the Word of God, setting up a system of 'religion' which God does not authorise, and teaching things which are not pure truth (according to the Spirit), but the mere letter of the Word; they are these 'flatterers,' they speak with these 'lying tongues,' and the time is now come that they must be taken from the earth, for the Lord will now possess the earth in peace, with his people who love truth and righteousness, who shall be perfectly joined together in the same mind, and in the same judgment, and be made one heart and one soul, one kingdom of eternal light, love and power, joy and peace in the Holy Ghost, and this blessed kingdom is begun, for the 'troubler of Israel' is cut off-'stoned to death in the valley of Achor,' and all that appertained unto him; and now this 'valley of Achor' (of tribulation) is become the 'door of hope' for all, for no hope could there be of peace on earth, until this very operation was performed in someone upon earth, and in one (prepared and 'chosen') has God fulfilled it.

Read Joshua vii., beginning at 19th verse, and we will show the truth of it—'And Joshua said unto Achan' (the name means 'troubling or gnashing'), 'My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him, and tell me what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a

tongue (not 'wedge') of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and poured them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah' (which name signifies 'brightness' or 'cleansing') 'and the silver, and the garment, and the tongue of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after. And they raised over him great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.' Now this Achan was the type of the casting of Satan, and the destruction of all his works as it is now done in the man Shiloh, in which is also fulfilled Matt. xxii. 11-'And when the King came in to see the guests, he saw there a man which had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weep-

ing and gnashing of teeth.' Observe the meaning of the name Achan-' troubling or gnashing'-showing that a man in the end should have to stand this trial, to be thus 'troubled' as to be 'cast,' as Satan, into 'outer darkness, where there is weeping and gnashing of teeth'; because the 'accursed thing' was found in him that troubled all Israel (viz., the seed of Faith, the 'Overcomer' at last), and that was the falsehood, the 'powers of darkness' represented by the 'Babylonish garment' But whereas Achan was the son of Zerah (meaning fairness and clearness) it is to show that this same man in whom Satan is cast should, after the 'wrath' is past, have on him the fair beauty of the Lord, and the clear light of His blessed Word. So the evil was found in the man who now is raised to be the servant of the Lord, or the son Shiloh; but the evil is destroyed by the power of God, and all Israel will say, 'Amen.' Thus the Babylonish garment is burnt in the fire, which was the false wisdom of man, for this was found in him as in all others, and he had also the tongue of gold. Now this is an emblem of the worldly wisdom, which is called 'money'; 'the love of' (this) 'money is the root of all' (spiritual) 'evil,' which the Spirit by Paul said, 'Some coveting after, have erred from the faith, and pierced themselves through with many sorrows.' was the case with the Lord's servant, who is now here, the man-woman whom the Lord 'allured' by the blessed promise of Redemption, and he must be brought into the valley of Achor before he could have the evil slain in him, and in this is fulfilled the word by Hosea ii. 14—'Therefore, behold, I will allure her and bring

her into the wilderness, and speak comfortably' (the 'Comforter') 'unto her heart. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, thou shalt call me Ishi' (i.e., My husband); 'and shalt call me no more Baali,' i.e., My lord. much as to say, I the Lord will take from you that feeling of distance, and you shall not know me afar off as a great 'Lord,' or as an austere Master, as you have thought me to be, because you did not believe in the love I had towards you; but you shall know me as a loving wife is related to a fond husband, and just as familiar will I be, and I will receive your fond embraces and you shall be delighted with my love, for we will kiss each other in perfect union. Here is the 'marriage that is honourable, and the bed undefiled; but whoremongers and adulterers God will judge.' And God hath judged them all in one, even in this spiritual Achan, as it is written, 'Judgment shall begin at the house of God, and the Lord shall judge his people' (2 Peter iv. 17). And as Achan is stoned to death by all Israel, so the real troubler, the 'father of lies,' the Devil, is now put to death in man by the fulfilment of the Scriptures, that is the 'judgment beginning at the House of God,' for man that was the house of Satan is now become the habitation of God, the 'thieves and robbers,' the 'buyers and sellers' being driven out of the Temple.

Now take notice, the Babylonish garment and all the other stuff was consumed, and the 'tongue of gold'

was purified from the dross by passing through the fire, fulfilling what is written in the Revelations, 'I counsel thee to buy of me, gold tried in the fire, that thou mayest be rich' (iii. 18), i.e., in the knowledge and wisdom of God; and to buy this gold a man must sell his own wisdom, his own coat, his 'adulterous tongue' that mixes the dark language of mere human reason with the spiritual wisdom and Word of the Lord, which is an 'abomination unto the Lord,' and he has forbidden it, Levit. xix. 19—'Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee'these are figures of this spiritual adultery. See Jer. xxiii. 14—'I have seen also in the Prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.' 'whoso committeth adultery with a woman lacketh understanding' (Prov. vi. 32)—the Hebrew reads lacketh heart, i.e., he hath not the 'new heart and right spirit'—'he that doeth it destroyeth his own soul.' And who is this 'woman'? even the same that is spoken of in the 'New Testament,' saying, 'Whoso looketh on a woman to lust after her, hath committed adultery already in his heart'; this means the 'bond-woman,' the spirit of error—the 'adultress,' that has brought forth all false doctrines and has kept all in bondage to them, this is the 'whorish woman' that is a 'deep pit,' and the 'abhorred of the Lord shall fall therein' (Prov. xxii. 14). Now here is the 'whorish woman' because this spirit of adultery stood in him, which was the 'bottomless pit of hell,' and now the 'abhorred of the Lord has fallen therein.' And what or who is the 'abhorred of the Lord'? It is Satan, corrupt nature—'the adversary,' the evil power that is opposed to God, and that He will destroy in all, because evil (darkness) has stood in the way of God's enjoying man's love, which He desired far more than man can to enjoy God's love; therefore He, the Eternal love, abhors the 'adversary' that prevented this union between God and man.

And now you shall hear something more; the writer hereof was the only man who, through this 'cursed woman,' destroyed his own soul by committing adultery with her, and by this act he involved all the human race. 'Ah!' say you, 'how is that? for we thought this was done 6000 years ago by Adam's disobedience.' Ah, but 'God's thoughts are not as your thoughts, nor his ways as your ways'; and be assured you have all to learn, for it is in this day that the real 'Adam' appears, on whom this 'fall' takes place. Well, you wish to see how it is, so you shall have it here presented to you, although in the former part of this enough is said to convince you; 'He that has eyes to see, let him see,' the writer cannot give you eyes, he hath not power to 'give the Holy Ghost' to any, he can only state the truth as it is, and 'Wisdom will be justified of her children,' and unto you who see; it will be Life, but unto you who reject it it will be death, that is, you still abide in the letter of the Word in which is death, and cannot see the spirit which is everlasting life; so 'life and death is in the sound'; and you may

think as you will. John xii. 48—'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day'; this is the 'Judgment Seat of Christ' before which all must appear to 'give an account of the deeds done in the body' (the fleshly mind), whether they be good or evil.

Now read the 'Birth of the Prince of Peace,' p. 10.

'The tree of life brings on the strife,
I told you so before (man was the tree of death,
but now is made the Tree of life).

A child doth struggle in the womb

MARK—When life in him appears.

So in the womb of Providence
All this hath been decreed;
When I like Adam do appear (male and female,
the man-woman)

To bruise the serpent's head. The perfect man, like Adam, come For to create all new.'—J. S.

See p. 26. 'He that doth overcome,
His God I surely will appear,
And make him as my Son.'- J. S.

See Luke iii. 38—'Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.' This is the Adam that was created in the 'image of God,' or had the spirit of holiness begotten in him, which holiness is pure truth, light and life, the *image* of the invisible God in the man, but when this life was created the 'red earthy' man also formed a part of the creature at the same time (the evil and the good), but these 'sons of Adam' must be 'separated' that the good alone may remain, for these two were in

him (in the mind), as Esau and Jacob in the womb of Rebekah, which is the true figure of this. But see how these two must be divided, the 'two nations,' read Deut. xxxii. 7, 8.—'Remember the days, consider the years of generation and generation' (i.e., the time when the two generations of evil and good stood in man), 'ask thy father, and he will show thee; thy elders' (the Trinity), 'and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number' (or the faith) 'of the children of Israel.'

Now here we must tell you the meaning of Rebekah, for we have said that 'Rebekah' is 'Adam,' and we know the 'carnal mind' cannot understand this; the signification of the name is 'fed, fat or full, or contention and hindered'; well, in this spiritual Adam stood the spirit of contention, i.e., human wisdom; and he was the man that brought the Midianitish woman into the camp. Numb. xxv. 6-8—'And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her So the plague was stayed from the children of belly. Now this is an allegory of the end, when the 'plague' of sin should be stayed by means of death; when

the 'bond-woman' should be slain in the created being Adam or Israel, who joined himself to Baal-peor, and the anger of the Lord was kindled against him (see 3rd verse), because Adam (though designed to overcome at last—a 'prevailing Israel'), although he had this Divine life created in him, yet he took up with this strange woman and presented her unto his brethren as a lawful wife; and this 'strange' wife was the wisdom of man, mere human reason-the 'forbidden fruit' to Adam. But to kill this spirit of 'whoredom' he must feel the dart by the hand of Phinehas (which means, the 'face of trust' or 'protection'), i.e., the Word and Spirit of God, as it is written in Zech. xiii. 4 and following verses, for this is the very same person, even Adam, the Anointed Shepherd—'And it shall come to pass in that day, the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment' (Heb., a garment of hair) 'to deceive or lie,' i.e., the clothing of Esau (the 'hairy man'); 'but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.' See 3rd verse-'And it shall come to pass, when any shall yet prophesy, then his father and mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth.' (Go on, 7th verse, for this is the man)—'Awake, O sword, against my shepherd, and against the man that is my

fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.' Now the wisdom of man saith this was fulfilled when a 'visible' 'Jesus Christ' came, and died temporally by the hands of men, but yet they will not admit that he ever 'told lies in the name of the Lord,' and in consequence of this 'lying spirit' being found in him, must be thrust through and must die by 'Jesus Christ' is not that the 'sword.' No, indeed! 'lying prophet' but the Divine light and truth; but, as before said, it is the Adam that appears in this day who becomes the 'man of sin' by disobedience, and of him it is written (Zech. xiii. 2), 'And it shall come to pass in that day' (i.e., when the Shepherd shall be smitten), 'saith the Lord of hosts, that I will cut off the names of the idols out of the land' (out of the heart), 'and they shall be no more remembered; and also I shall cause the Prophets-to wit, the unclean spirit-to pass out of the Now if this was done 1829 years ago, we ask where this unclean spirit, this spirit of error came from, which is this day in the whole 'religious' world? Why are they not clean? Why are they not redeemed from evil? O, no! this was not done then, but it is now done in the 'Shepherd,' for he is 'smitten' for this purpose, to kill the 'whorish' spirit in him, to destroy the 'old covenant,' the 'law of sin'; 'the sword is gone through the woman's soul,' as saith the Word, 'Yea, a sword shall pass through thine own soul also, that the thoughts of many hearts might be revealed'; and the fountain for sin and uncleanness is now open.

You believe that by eating the forbidden fruit Adam

lost the 'image of God'; that image must have been the Divine Nature, a 'living soul,' a soul generated out of the Deity, for nothing is Life but God; but this was not the case with the first of the animal race upon the earth, called 'human,' no, this is but a shadow of the new spiritual creation of 'Man' in 'the end'; and this is the day of Adam's creation and of his fall (from the state of happiness in which he was created) by eating of the forbidden fruit, viz., human reason on the Scriptures! but the Lord's ways were hid in the 'dark mysteries of the Fall.' And this is the day of Adam's resurrection or redemption from the Fall; and he it was that committed adultery with the Spirit of error after he was made in the 'Image of God,' and by this act of fornication he destroyed his own soul, as it is written (Hosea xiii. 9), 'O Israel, thou hast destroyed thyself; but in me is thy help.' Read Judges vi. and Sam. i. 2. Thus Adam lost the life in which he was created, and fell into death, i.e., he lost the Word of Life for a time, and was driven out of the delight, felicity and pleasure of his first state—which was 'Paradise'—into misery and woe. N.B.—Paradise means 'My pleasure and delight in her,' and that is Divine Wisdom in the creature, who is the delight of God, for she is His offspring; see Prov. viii. 29-31-" When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundation of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.' Now this was the death that Adam died, he lost Divine Wisdom

and became dead to knowledge; 'Wisdom hid herself, and Understanding withdrew herself into chamber,' so that Adam for a time could not find her, yet she did not forsake him, but was with him even in 'hell,' although 'for a small moment she hid her face from him,' which caused him to drink the 'dregs of the Cup of trembling,' that death in him might be destroyed; yet in great mercy she returned again unto him as his loving mate, and brought him up from the depths of hell; see Book of 'Wisdom' (Apoch.) x. 13, 14-"When the righteous' (i.e., Adam) 'was sold, she forsook him not, but delivered him from sin; she went down with him into the pit and left him not in bonds, until she brought him the sceptre of the kingdom, and power against those that oppressed him. As for those that accused him, she showed them to be liars, and gave him perpetual glory.' And this fulfils also the word by J. Southcott, speaking of the fall of Adam—'The sword I left in Paradise, shall bring you back again,' i.e., the Word of the Lord that still remained in the heart, under the affliction and misery of the Fall, that life that 'Satan' could not kill although Adam was delivered into his hand, but this was 'for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.' So Adam took hold of this 'sword left in Paradise,' and learnt to use it in his own defence, and with it he fought his way out of death, and cut his passage through the hosts of devils (false doctrines of unbelief) that stood in his way, till he, by the strength of God, burst the bars of hell and the grave, and struggled into Life!

So as death left him, judgment now finds him, even VOL. VI

the Spirit of Judgment to wield the two-edged sword; thus you see 'Judgment is the Lord's strange work,' and these are the 'judgments' that cut off mockers out of the Does it not now appear clearly what this 'adultery' is that 'proceedeth out of the heart'? that it is spiritual adultery as just described; there is now great outcry among men should any be found in the temporal act, which indeed is an outward evil, forasmuch as it breaks the order and peace of society, and deranges the system of social government established for the good of all people on earth, and is often the cause of great miseries to both parties who unhappily fall into it, as well as their offspring; the pretenders to 'holiness' and moral rectitude, virtue, etc., rise up against such with great 'sanctity' and pronounce the 'Judgments of God' against such 'sinners.' 'Thou hypocrite, why beholdest thou the mote in thy Brother's eye, and seest not the beam in thine own eye? Pluck first the beam out of thine own, and then thou shalt see clearly to take the mote out of thy Brother's!' For as a beam exceeds a mote, so does thy spiritual adultery exceed in magnitude before God the temporal adultery of thy Brother; 'Publicans and harlots shall enter the kingdom of heaven before thee.'

Now the 'beam' represents the evil powers of darkness, and God hath by His Almighty power taken this away; so the way of happiness and peace is now being made plain and known, 'Come unto me, all ye that are weary and heavy laden; Take my yoke upon you; learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden light.'

And I now write to you in this Epistle, not to accom-

pany with fornicators, but put from among yourselves that 'wicked person'-Satan; put away from you this 'spirit of lying,' and hear the 'Spirit of truth,' and receive it into your hearts, and forsake the 'great whore that sitteth upon many waters'—that means, all people— 'for she has made all nations drunk with the wine of the wrath of her fornications, and in her is found the blood of Prophets and of Saints, and of all that were slain upon the earth.' And now 'the voice of much people is heard in heaven' (i.e., those who are coming into the light of the Holy City, the true light of the Word of the Lord—the 'Light of Life') 'saying, Alleluia! Salvation and glory, and honour and power unto the Lord our God, for true and righteous are his judgments; for he hath judged the Great Whore which did corrupt the earth with her fornications, and hath avenged the blood of His servants at her hands' (Rev. xix. 1, 2). This the Almighty God by his power hath done in one; He has slain by His Spirit's power the 'Midianitish woman' that defiled the Camp (the heart), and has placed in her stead the 'virtuous woman' that is a 'crown to her husband' (Prov. xii. 4), and her husbands are all (as well as the first redeemed) that marry with her, both male and female in person; 'her price is far above rubies; the heart of her husband doth safely trust in her, so that he shall have no need of spoil; she will do him good and not evil all the days of her life; she seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships, she bringeth her food from afar; she riseth also while it is yet night, and giveth meat to her household and a portion to her maidens; she considereth

a field and buyeth it; with the fruit of her hands she planteth a vineyard; she girdeth her loins with strength and strengtheneth her arms; she perceiveth that her merchandise is good; her candle goeth not out by night; she layeth her hand to the spindle and her hand holds the distaff; she stretcheth out her hand to the poor; yea, she reacheth out her hand to the needy. She is not afraid of the snow for her household, for they are clothed with scarlet; she maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen and selleth it, and delivereth girdles to the merchant. Strength and honour are her clothing, and she shall rejoice in time to come; she openeth her mouth with wisdom, and her tongue is the She looketh well to the ways of her law of kindness. household and eateth not the bread of idleness. children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain, but a woman that feareth the Lord shall be praised; give her the fruit of her hands and let her own works praise her in the gates' (Prov. xxxi. 10 So the question is now no longer needed, and on). 'Who can find a virtuous woman?' for she is at last found; for God hath raised one up who hath 'left the ninety and nine in the wilderness and went after this "lost" sheep until he found her'; her tracks were gone so deep that none could find her until now, and there is great joy that the poor affrighted sheep, which was hunted from the flock by the dogs, is found and brought

back again to the fold; this 'one sinner that repented, and has returned to give glory to God.' And of the 'wool' of this 'sheep' you must all be clothed, for the man and woman (i.e., understanding and love) united, is the 'sheep that was lost'; therefore I say unto you, 'Take heed that ye despise not one of these little ones, for I say unto you, their angels do always behold the face of my Father which is in heaven; for the Son of man is come to seek and to save that which was lost,' but is now found, and the 'old wife' is put away, for she was a fornicatress. 'Is it not better to dwell in a corner of the house-top than with such a brawling woman in the wide house' of death? (Prov. xxi. 9), for 'she is loud and stubborn, and her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner' (vii. 11, 12). Such are the ways of this 'adulterous woman,' and she 'wipeth her mouth and saith she hath done no harm,' although she hath led all men astray in her unhallowed paths; but now Wisdom saith 'Hearken unto me now, therefore, O ye children, and attend unto the words of my mouth. Let not thine heart incline to her ways, go not astray in her paths, for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way of hell, going down to the chambers of death' (verse 24 to end). See what a brood of adulterous children she has brought forth by men who have in all ages united with her, viz., all the false doctrines and divers opinions upon the Scriptures. Until now that a 'Joseph' is found whom she strove to entice to commit lewdness with her, but he said, 'How shall I do this great wickedness and sin against

God?' 'And he left his garment with her and fled, and got him out' (Gen. xxxix. 9 and on).

Now this is she who is still telling men that, unless they be circumcised and keep the law of Moses, they cannot be saved; she saith you must attend to all the Jewish ceremonies, and the women must wear veils, and the natural way of speaking must be changed, thee and thou, and yea and nay, for this, she saith, is the meaning of the Word of the Lord, 'Let your communication be, Yea, yea, and Nay, nay; for whatsoever is more than these cometh of evil' (Matt. v. 37). But the true meaning, according to the Spirit, is, 'Let no corrupt communication proceed out of your mouth,' i.e., you must be enlightened by the Spirit of God, so that every word of your new being will be God, in whom is no darkness at all; then your word will be unalterable, it will be Yea, yea, Nay, nay, and not yea and nay, not light and darkness, but clear light alone. This is the 'incorruptible seed' that liveth and abideth for ever, and thus a man is 'born of God,' the light and truth of God is born in him so that 'he cannot sin'; for the 'wicked one toucheth him not'; he is divorced from the 'old wife,' and is 'neither married nor given in marriage' to her any more. God is the resurrection-life of the just, as it is written, 'I am the resurrection and the life'; and God is the God of these, and 'not the God of the dead,' who err from the right way, observing literal and outward forms and ceremonies, 'not knowing the Scriptures nor the power of God' (see Matt. xxii. 23-34; Deut. xxv. 5-11).

And now let not the men wear the outward beard as an ordination, for such observances are of the 'carnal mind,' and in them is death and not life; but let them

have the venerable beard of the 'Ancient of days,' growing inwardly in the heart, and that is, 'the Spirit of Wisdom and understanding, the Spirit of truth and of a sound mind,' to 'know the things that are freely given to us of God'; this is the 'beard' that is to distinguish man as being a ' lew' who is circumcised of the spirit, as it is written, 'We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus (who is now here among you), and have no confidence in the flesh' (Phil. iii. 3). 'The flesh' means the dead forms of 'religion,' the 'fleshly mind' or understanding of man in his own wisdom, who thinks that God is honoured by outward things, which are (at the best) only shadows of the 'Kingdom of God'; and now Christ Jesus saith unto you, Hath not wisdom been veiled long enough from you? Let the 'veil be removed off your hearts.' Surely 'blindness in part' hath 'happened to Israel' until the 'fulness' is come; but to this day the 'veil is upon the hearts' of those who abide in the letter, for it is only 'needful for you to abstain from things strangled and from blood.'

N.B.—If a man is strangled or hanged, his blood is not shed, but it remains in him, which presently putrefies and turns the body to corruption; and it is written, 'Without shedding of blood there is no remission.' Now all under the letter religion are 'strangled,' that is to say, 'they are yet in their sins, their blood, their evil life of mere sense is not shed, but 'Blood toucheth blood,' their understanding is corrupt, and whosoever 'toucheth the dead body' of their wisdom is 'unclean before the Lord.' Numb. xix. 11, 12—'He that toucheth the dead body of any man' (Hebrew, soul of man) 'shall be unclean seven

days. He shall purify himself with it on the third day' (that was, the third year of the New Date), 'and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean.' 13th verse—'Whosoever toucheth the dead body of any man (the 'man of sin') that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.'

Now we say unto you, 'If ye, then, be risen with Christ, seek those things that are above (sense), where Christ sitteth at the right hand of God.' And eat no longer the 'blood of the beast,' for God hath forbidden it. Keep yourselves from 'blood'—from all the dead forms of 'religion,' but receive the 'Blood of the Lamb,' the Light and Knowledge of the Word, by which alone ye shall be enabled to overcome all evil, and gain a happy and everlasting Life.

(Signed) ZION, THE LORD IS HERE.

It seems apparent from this address of Zion's to his old associates—though written so shortly after his coming out to the world on November 30, year 3 (1828)—the next in order after the publication of the 'Vision of Judgment,' February, year 4—that he was already made aware of the opposition he would have to encounter, indeed, had even then met with, and consequently (while charged with the

blessed Message of Love to the human race, bringing the free Gospel of Grace and Salvation for all—at first thoughts expected to be hailed with delight and welcome acclaim), he has to use the language of reproof and correction, in order to bring his readers to a sense of the utter folly and 'beastliness' of the carnal ordinances they had been following, and generally practised as 'Religion'; and thus the Inspired Writings were for the first time put to their proper and intended use, viz., 'for reproof, for correction, and for instruction in righteousness'; and the exercise of this prerogative of the 'Man of God,' by degrees perfects him and 'thoroughly furnishes him to all good works,' i.e., the explaining of the Scriptures in their True Light. Yet in this early stage it was but an Infant God, and it is plain that the abundant Revelation he had to make tangible to men's understandings, was overwhelmingly present with him, from the rapid flow and dove-tailing of one subject on another, and the heaped-up testimonies of the undivided chain, all connected together by his experience, afterwards to be developed in more regular order as the calm sense of power increased, to put his property (the Bible) to the best advantage.—C. B. H.

ANSWER TO JAMES SMITH'S LETTER OF INQUIRY.

This gentleman, after adherence to Zion for a while, started lecturing in his own self-wisdom, and afterwards became Editor of two or three publications of that stirring period, 1830-37, notably the Isis and Phalanx, and finally of the Family Herald. His mistaken course, and wrong use of his excellent natural abilities, is frequently alluded to and pointed out by Zion in subsequent writings.

NOTTINGHAM, December 4, Year 5.

SIR,—Your letter addressed to Mr Pierce of this town making certain inquiries, would have been answered sooner, but for the reasons stated by Mr Pierce in his reply to you a few days ago.

Your inquiries are just, and we are glad to answer any that are made in the way you have, viz., for the sake and with the desire of *knowing* the Truth.

Now friend Smith, we do not give merely our opinion, for in mere opinion there is uncertainty, and where that exists there is no rest; but we speak from knowledge, and we know that all visitations are given of God, of whatsoever kind, and to whomsoever they may have come, for there is only One Source from whence all things spring, and that is God, as the Scripture saith, 'God hath made all things for Himself, yea, the wicked for the day of

evil.' Again He saith, 'I create darkness and I create light; I create good, and I create evil; I, the Lord, do all these things.' Now, if God creates evil, He forms or generates it out of Himself, there is no other Source out of which light or darkness, good or evil can come; though (in reality) there is no evil, for the Winter is as needful as the Spring, and all is good because it eventually produceth good in its process. Men call that evil that gives pain, trouble and sorrow, but all this is only God in disguise or hidden, yet until God manifested Himself in someone (in both the properties of good, and what is called evil), the secret could not be known to a certainty.

So God must manifest Himself to a human being, creating in him first the evil, making him a vessel to dishonour, afterwards creating the good in him, making him a vessel unto honour, and this is done that man might know God by actual revelation, both as evil and good; for in God is the property of darkness as well as light (as hidden or manifest), but as the one was to be done away and light alone to reign in the 'latter day,' so it is said also, 'God is light, and in him is no darkness at all,' i.e., He should then be known—not in the 'darkness,' 'wrath' or 'evil,' but in the properties of light and love; thus it is said, likewise, that 'God is love,' because the other properties are done away by, or swallowed up of love, in the 'due time.'

But as the eternal darkness belongs to God, one particular man, viz., Shiloh or Adam, must be cast into that 'bottomless pit' called the Abyss, in order to be as God is, to know good and evil, and only by this Revelation could it be known, and the 'Potter (God), hath power over

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the clay (man), to make one vessel unto honour and another unto dishonour' (see Rom. ix). And this was the 'deep sleep' that God caused to fall upon Adam, yet though he was cast into the eternal darkness or deep sleep, yet he had in him a 'rib'—the Spirit of life—and as he was passing through this property of the Deity, it is said, 'God made a woman of it, and brought her unto him,' which is under another figure, Jupiter and Venus, viz., Understanding and Love. And Adam said, 'This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man,' i.e., Adam had now passed through the 'lake of fire,' also called the eternal darkness or 'wrath'; he was baptized into death, and thus became (what is called) a devil, because darkness, wrath and anger was revealed in him; it became his nature; this is called in the prophecy of Jonah, 'The belly of Hell'-'Out of the belly of hell cried I unto thee'; and in this state was fulfilled in him and upon him all the woes, judgments and threatenings mentioned in Scripture, even all of them, which made him the 'Man of sorrows and acquainted with grief.' Here read Isa. lii., and particularly verse 14, and also chapter liii. Then when all these things were fulfilled upon him, he awoke from his sleep and beheld his bone, i.e., he now understood who and what he was, his station and office; he saw that thus he must be initiated into the Divine Name-first, into the wrathful or angry, fiery property of the Deity, which is called the 'fiery trial,' and in the Word by Joanna, 'The awful trial.' This is the revelation of evil in the creature, viz., 'Our God is a consuming fire,' but as light and heat come from the fire, so this wrathful and fiery 'indignation' being first revealed in Adam or Shiloh, it must be to produce light and heat spiritually, i.e., the Kingdom of Understanding and Love, the 'Son's' property.

So all this revelation of evil was only God in disguise, and you know it is written (Jer. xxxi. 22), 'A woman shall compass a man,' and thus the woman (Wisdom) compassed the man in the transgression, wrath or evil, but it was in order to compass him-as now she does-in obedience, righteousness, love and truth; she gave man the evil fruit, and now the same hand has brought him the good, and from this comes knowledge, the Spirit of Truth. is the Divine Name or Nature revealed in the creature, the Name of the Father, of the Son, and of the Holy Ghost. which three are One, as the Fire (which is called evil while it burns) is the Source out of which cometh light and heat, which produceth comfort, i.e., the true knowledge of God, to know that good and evil is all one-first, the good or truth, love, joy and peace, could not be known by the creature before he passed through the opposite, the 'fiery baptism.' Therefore it is written, 'By fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many,' and this 'all flesh' is Adam the first-born of the spirit.

This subject is further illustrated in the 1st Book of Kings xix. 11, here is the type recorded as happening to Elijah or Shiloh—'And he said, Go forth and stand upon the Mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after

the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.' No, the Lord could not come forth in his creature (Adam), as he intended to reveal himself (in love only and wisdom—the 'still small voice'), till the creature had the former works (represented by wind, earthquake and fire) done in him, to destroy self-will and self-wisdom, and prepare the soul for the habitation of the Spirit, to become the dwelling-place or Temple of the Lord.

Now sir, you ask if we believe the Devil to be some 'upstart.' No, but there was a certain time when the 'Man of sin' was to be revealed—all 'religious' error personified—and this person is called the Temple of God; and until this Revelation took place the Day of Christ could not come, for confirmation of which see 2 Compare the first verse of this chapter Thess. ii. with verse 10 of Gen. xlix. Speaking unto Shiloh unto whom the gathering of the people should be, you will find that Shiloh and the Lord Jesus Christ, of whom the Spirit by Paul here speaks, are one and the same; but before he could appear, there must come a falling away first, as the word saith in verse 3; and what the falling away means and how it takes place, you must know was ever a secret until now that the fall has taken place, which is indeed the fall of Adam from that innocence in which he was first made, and his expulsion from Paradise. this knowledge was hid from all in the 'dark mysteries of the Fall'; so saith the Word by Joanna Southcott. now consider, if there are 'dark mysteries' in the account given of the Fall in the Book of Genesis, it is not to be understood as it reads in the letter; but it is a prophecy of

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the 'falling away' of him in whom now stands the 'last Adam.' And here is the mystery, viz., that in one man is brought forth the 'first and last Adam,' who first had the Spirit of Life breathed into him by the Eternal Spirit, and became thereby a 'living soul.'

In order that you may better understand this:-He had that seed sown within him that was (when brought to perfection) to 'quicken' all; but he did not abide in this state, but fell away from it by eating the forbidden fruit; yet this must happen, as saith the Spirit by Paul, 'Let no man deceive you by any means, for that day (viz., the true daylight, the Truth), shall not come before there come a falling away first, and that son of perdition be revealed, the man of sin; who opposeth and exalteth himself above all that is called God or is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God' (2 Thess. ii. 3, 4). Thus the fall of Adam came by the man of sin, the son of perdition, who was an old inhabitant of the temple (the heart) which God chose for kis dwelling-place; not an 'upstart,' but the old serpent, the spirit that blinds called 'the Devil,' who was in the world of animal men, all down through time; and this Spirit (the 'Adversary') could not be revealed but in God's holy temple. And why? Well, to explain it, we must lead you to another passage of Scripture (Mal. iii. 1-3), which reads as follows:—'The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming?' And Matt. iii. 12—'Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the

garner; but he will burn up the chaff with unquenchable fire.' Now this 'temple' is a man, even Adam or Shiloh, and in this temple the lot was cast, as it is written (Prov. xvi. 33), 'The lot is cast into the lap; but the whole disposing thereof is of the Lord'; and this 'lot' is the Lord in spirit, or the Spirit of life breathed into Adam; but prior to this holy seed being sown in his ground, the earth or heart was full of weeds, and the enemy (the 'carnal mind,' which 'is enmity against God') sowed tares there; i.e., the old corrupt nature was there, called the 'flesh,' which consists of the natural understanding, described by the Spirit through Paul, as the 'earthly house of this tabernacle that must be dissolved'; this was the 'Man Now the inbreathed Word, or the 'Breath of Life,' which God breathed into the creature was a 'Holy Thing,' and was given unto him that he might live thereby; but as we before said, there was the deep-rooted generation of error (the old inhabitants of the land), the 'tares' there, and they strove and fought hard against the Spirit of God with which the creature was 'sealed to the day of Redemption,' that holy spirit of Promise, the Seal of the Living God, the 'earnest' that was given to the creature of being God's 'purchased possession,' to be redeemed from death, hell and sin; and the command to him was, not to grieve the Holy Spirit of God by attending to false doctrines and belief.

But alas! he would hearken to the man of Reason, or the 'man of sin,' the crooked serpent, or self-wisdom, which is opposed to the right ways of the Spirit; that is to say, he was totally ignorant of God's plan and decree concerning himself. He was dead to all *spiritual* knowledge, as all men are, and though God was calling him to take the Divine and holy office—in which he now stands, being redeemed—he refused through the old 'Christian' notions, and, in walking by his own natural reason, persecuted the Church or Spirit of God; for he judged himself unworthy of eternal life, and could not believe that God intended making him His servant and Son! Therefore he turned his back and would not hear, so his 'feet stumbled on the dark mountains,' and his 'candle was put out in obscure darkness.' Then was fulfilled what is written, 'Because I called and ye refused; I stretched out my hand and no man regarded; therefore will I laugh at your calamity, and mock when your fear cometh' (Prov. i. 24 and on). Read also Ps. l.

Now this is the revealing of the 'Man of sin in the temple of God, opposing and exalting himself above all that was called God, or is worshipped'; for the creature, through his ignorance, was wiser than God. You know that it is said by Paul, 'Sin is the transgression of the law,' i.e., the law of sin-the letter religion was contrary to the holy law of life that was breathed into Adam, and by his not walking according to it, the 'sin unto death' was committed, and the sentence was passed upon him for his disobedience, and carried into execution. And by this act of his, all are proved to be 'sinners,' for had all, or any, been visited in the same way, there is not one but would have acted likewise; for who could think-let the Visitation come to whom it may—that Christ had never been, but that he (the person visited) must himself become that character in whom all the Scriptures must be fulfilled! -to be 'the end of the law of sin, for righteousness to everyone that believeth.' Who (we ask), after being VOL. VI G

brought up in the learning of the old world, and being fully initiated into the belief of all the doctrines of men concerning 'Christ,' could think that in this spiritual mysterious manner he only would and must appear? We answer, No one! All would have disobeyed. by this 'one man's disobedience many were made sinners,' or are proved to be dead to the knowledge of God and of His ways; yet, by Adam's turning again (after the curse for his disobedience was fulfilled upon him), 'many shall now be made righteous,' i.e., the Word of Truth through him shall guide and lead them into all truth, making them right or righteous. So 'the law' entered the creature that the 'transgression' might be found—'that the offence might abound'-for this was the decree, viz., that in him in whom 'sin abounded, Grace should much more abound'; that as sin reigned in him until it brought him unto death, even so Grace should reign through righteousness being revealed in him, which New being of man is 'Jesus Christ our Lord' (read Rom. v. through).

Then here is now the 'new heavens and the new earth wherein dwelleth righteousness; for the old heavens and old earth are passed away, and there is no more sea,' which is thus to be understood:—The 'new heavens' is this Divine Revelation, even the 'Revelation of Jesus Christ,' which makes 'all things new,' giving new and right knowledge of all things 'pertaining to life and godliness'; and the 'new earth' is nature (in Adam) restored, redeemed from its fall, and made 'anew in Christ.' So now you may 'sit under your own vine and fig tree, none making you afraid.' You now see who the Devil is, or

the 'Man of sin'; it is what is called 'the powers of darkness,' which God, for wise and glorious ends, caused to fall upon Adam in its essence. And all men have been under its dominion, but now 'God has commanded the light to shine out of darkness'; so God created both the darkness and the light in his creature that he might reveal Himself in man, yet the darkness is called 'Satan' (an Adversary), for so it appeared, and was proved to be, when Light came, the opposite to it. Yet, if the darkness was not felt (i.e., the absence of light), the light could not be known; but while the darkness remained the creature was at enmity with God-as He was to be revealed when the darkness was past. Yet the creature was ignorantly so, for he was 'made subject to vanity.' He was made corruptible that he might be redeemed from corruption, that mortality might put on immortality, and Death be swallowed up in Victory.

So the creature was made a Devil that he might become a God! for it is written, 'They are Gods unto whom the Word of God comes'—as it is here 'come' in Zion; and the 'Scriptures cannot be broken.' Then what does it all come to but this—'Satan transformed into an Angel of light!' the power of darkness done away by the power of light; the Adversary that was a 'let' or preventive to man's happiness, destroyed by the Revelation of the Truth. Now if a man is born blind (in the outward world), that blindness is an adversary to him, because it prevents him from enjoying the light; and if by some means he gains his sight, and 'suddenly beholding the Sun,' what wonders present themselves to his astonished view! The darkness is past with him, and he is comparatively translated into

a new life, world or state. Thus it is now with the writer of this, for this is he of whom the Scriptures speak (John ix.), who was 'blind from his birth,' that is, he was in ignorance as to that glorious 'Birth of Eternal life' that was to be brought forth in him; and he was made blind, not because either himself or his parents had sinned, but that 'the works of God should be manifest in him.' now take particular notice how the blind man was made to see, in the figurative language of the Scripture (6th and 7th verses), 'Jesus spat on the ground, and made clay of the spittle, and anointed his eyes, and told him to go and wash in Siloam. And he did so, and came seeing.' Now the 'spittle' represents the Spirit that God would send forth from Himself upon a human being in the end, who is denoted by the clay, for man is called 'clay' throughout the Scriptures; so when the Divine Nature was imparted to the human and mixed therewith, it is to show, first, how Adam (the first-born from the dead) received the Spirit of life into him, and did not know it, even as in the allegory the man was anointed with the clay, but did not receive his sight until he had washed in Siloam. Adam, or Shiloh, was anointed while in darkness, yet having the spark within him that was to become a Flame of light and love, but did not see his way till he was cleansed from all of the old belief. Then he knew for what purpose he was blind from his noble Birth, viz., in order that God, who is Light, might be made manifest in him. N.B.—The word Siloam signifies 'sent,' 'bough or branch, 'weapon or armour'—all which sets forth the Revelation of the Truth, the knowledge of the mysteries of God. This is the true 'pool of Siloam' in which God

has washed his creature Adam, the Blind Son or Son of Blindness—'Bar-timeus.'

So the blindness was the Devil, and, as the creature was blind, he was called Satan. And so it is said, 'The Devil sinned from the beginning.' He was a murderer, and 'abode not in the truth.' No, he 'fell away' from it, as we have shown. Then you may now see that this Devil is no other than Adam, who, from the time the Spirit of Life was sown in him (which was the 'beginning' of God's creation), sinned against that Spirit of Life, and 'sought death in the error of his ways,' and he received his Here the creature was the wages, which was death. 'Murderer, and abode not in the truth,' but, N.B., from the last words it is plain that he once had the Truth, but did not abide in it. Yet he was the 'man-slayer unwittingly,' so he was sheltered in the 'City of refuge till the death of the high Priest' (his own self-will and wrong judgment), and then he gained his liberty. So here is the fulfilment of the words of the Spirit, viz., 'Christ died, that through death he might destroy him that had the power of death, which was the devil' (the 'Power of darkness'), 'and deliver them' (Adam-Eve-Divine-human), 'who through fear of death was all his lifetime subject to bondage' (Heb. ii. 14, 15). Well, if the Devil is destroyed, he is now no more, this is clear; but, as we before said, the same that was Lucifer has become the one that 'bringeth light,' and to this agrees perfectly the word by J. Southcott:-

'Then sure the serpent he must now be cast;
He brought my Seal which seals your peace at last.'

Again—'And now I'll tell thee why I choose this man,
Because unto thee he did bring the "Seal"

That shall the "Revelations" all reveal.'

See 'Strange Effects of Faith,' 7th Thought, p. 44; also p. 6, 'Answer to Brothers,' 1802.

Now, dear sir, you must judge from what we have written whether the Standard is here or not.

'For this is the Judgment Day for man, To clear the Woman, or condemn.'

Judge if the 'crooked is made straight' herein. have shown you the crooked serpent, and also a little of the punishment that came upon him in order to make him straight, as it is written by the Prophet Isaiah (xxvii. 1), 'In that day the Lord with his great and sore and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.' Then notice the 2nd and 3rd verses—'In that day sing ye unto her' ('Leviathan') 'a vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.' Here you may plainly see the character in whom the darkness is overcome, by enduring the fiery trial, and by means of this fiery purgation becomes God's vineyard of red wine, i.e., having the Revelation of Jesus Christ, the light and knowledge of God's mysterious Word, of which man could form no right judgment till the Lord, the Right or 'Righteous Man,' came. And now the crooked is made straight and the rough made smooth; and to this 'serpent' ye must all look. He, 'the Son of man,' is now 'lifted up in the wilderness, that whosoever believeth in him should not perish, but have everlasting life'; for this is that Leviathan that is made 'King over all the children of pride' (Job xli.). Please read it through; it describes the power and might which God's elect servant

is invested with. 'Upon earth there is not his like, who is made without fear. He beholdeth all high things; he is a king over all the children of pride.'

From what is written, you may plainly see the truth of the Word of God as recorded in Ephes. i. 10—'That in the dispensation of the fulness of times he, God, might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in him.' Who, then, could understand the Scriptures? for they could not become the 'healing waters' unto man, until they were all brought to the place designed for them to run into, in order that they might be fulfilled, which place is a man-'Adam' or 'Shiloh.' And this is clearly set forth in the prophecy of Ezek. xlvii. 8—'Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea; and being brought forth into the sea, the waters shall be Now these 'waters' are the Word of God given through the Prophets in every age of the world, which has never ceased flowing even up to the present time, and they all issued out towards the east country, i.e., they all pointed to him in whom they should be fulfilled, in whom 'the Sun of Righteousness was to arise with healing in his wings' (Mal. iv. 2). Therefore is he called the 'east country,' as the natural sun rises in the east. He is also called the 'desert,' because he was found uncultivated and uninhabited (yet was 'to blossom as the rose'—Isa, xxxv. 1). This was the state in which he was when visited by God, he was 'without God in the world'; and of him the Word testifieth where it saith, 'The Lord's portion is his people; Jacob the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings, so the Lord alone did lead him, and no strange god with him. made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey (sweetness) out of the rock, and oil' (the threefold Divine Life) 'out of the flinty rock,' the hard letter of the Word (Deut. xxxii.). Read it through, it points to the Lord's anointed, Shiloh, in whom stand all the 'children of Israel,' in him they are all included and sealed; and he is called the 'sea into which all the rivers run' (see Eccles. i. 7). In him the dragon is slain (Isa, xxvii. 1; Ps. lxxvii. 19). See also 2 Chron. iv. 6—'The Priests must wash in the sea'; Pharaoh and his host are overthrown in the sea (Exod. xiv.). Here the true worship is established (Rev. v. 13, 14). This is the sea that 'gave up the dead that were in it' (Rev. xx. 13), i.e., the elect servant gave up all the dead wisdom of the world of darkness which was in him, to the Divine fire of light and love that arose in him; but while he was under the powers of darkness he was called 'death and hell,' therefore it is said in the following words, 'And death and hell delivered up the dead which were in them.'

So he (the Lord united with man) is now come, and not in any time prior. 'To him give all the Prophets witness.' He is the sea into which all is now

come, 'the end,' the limit, the fulfilment of every prophecy. Then now the truth of the Word and the mysteries of it, are 'made plain to each believer's sight,' and so the 'waters' have now the healing virtue, for the sick and sorrowful hearts are healed thereby, and their anxiety subsides, for 'long-looked-for is at last come.'

From THE CITY OF ZION,
THE LORD IS HERE.

P.S.—Now, sir, you ask if we believe Redemption to be spiritual only. To which we answer, God's way of redeeming is to begin in the inward ground, and work upward and outward to manifestation; the Axe must be laid to the root, and the root lies within; the root of error must be destroyed by the Word of Wisdom, and as Truth prevails, every impediment to man's happiness will be removed out of the way, both inward You also ask if we expect any other and outward. character to come as the Standard, than he who is now come? (in such a mean form and simplicity?) answer, No! He is now come who was 'to come,' and you may judge from the Word of Truth now brought forth, whether it be 'Him' or not. Can a devil open the eyes of the blind? Can a mere man bring forth the Spirit of Truth? No, no!

> 'And though simple the language, Yet true is the Word. And if you seek deeply, You'll find 'tis THE LORD.'—J. S.

In one part of your letter you say, 'If I may judge from the tenor of Shiloh's discourse, he either disguises his sentiments, or he believes that the great spirit of evil is distinct from the Godhead, and a real upstart created Adversary of the Deity.' Perhaps you may have read the Word by George Turner, where it is said, 'My Son Shiloh is a man like another man, only he is a man made spiritual, not spirit but spiritual; and he will grow like any other child, and you must not expect more from him at first, than from a child,' i.e., he will grow in knowledge, he will not have that power and capability to make all things clear at his first appearance, as he will afterwards. Six years is allotted him to come to that knowledge which God designed him to have, then his creation will be finished, even as you read in Gen. i. that the man was made on the sixth day. So there is a beginning and a finishing, and the creation began in the year 1826 and has gone on, therefore we date the present time Year the Fifth, and in the course of next year, and in the Seventh, great and wonderful light will be given to satisfy all inquiries. See I Cor. iii. 2—'I have fed you with milk, and not with meat; for hitherto ye were not able to bear it; and Heb. v. 14—'But strong meat belongeth to them that are of full age, who have their senses exercised to discern both good and evil.'

So God, my Heavenly Father, fed me with 'milk' (as expressed) at the first, but as I have gone on, I have found my senses exercised gradually to discern all things aright, for the *Spirit* within me 'searcheth all things, yea, the deep things of God,' and will bring forth in me, His creature, all that knowledge which is profitable for man. I am a creature subject to the *teaching* of the Divine Spirit, and you know it is written, 'He shall not

make haste,' i.e., he in whom the Divine Life is manifested must be subject unto me, God, for the way of man (the Man Shiloh) is not in himself, 'it is not in man that walketh, to direct his steps.' So I have not 'disguised my sentiments,' but as any kind of work is not perfect when first begun, but must go on to the finishing to be perfect, so it is with me, God's creature; I have written and spoken hitherto in 'simplicity, and godly sincerity as I yet knew,' and though but a child, examine my works, and you will find that 'a child is born in wedlock,' and, as recorded in Proverbs, 'A child is known by his doings,' and it is written also, 'A little child shall lead them'; then it is for all men now to judge if the Higher Power is in this 'child,' that is, whether the greatest Light is here given? and if it be so, then the command is, 'Let every soul be subject to the higher powers' (Rom. xiii.). And this, you say, sir, is what you want to ascertain, viz., where the greatest light is given,1 and you are willing to be subject thereunto. Which is right, for 'light' must be the sign in the Lord's anointed, for he must have the discernment of all prophecy, and for this cause (i.e., that he may have it) God hath chosen him to fulfil the Scriptures IN, without which no man could understand them. And the cause why the truth of the Scriptures has not been known is, that they were not fulfilled upon any man, until the Visitation to me, John Ward, as saith the Word by J. Southcott, Fourth Book of Wonders, p. 44—'The Prophets nor the Psalms were never fulfilled upon any man, but they shall be

¹ See Epistle, December 21, year 7, Vol. II., p. 152.—Mr S.'s forced acknowledgment, yet 'jealousy.'

fulfilled upon the Son that shall be born of thee this year.' Then read my writings, and the published works, 'The Living Oracle, or Star of Bethlehem,' and 'The Answer to John Collins of Birmingham,' future volume, and expect not human learning displayed therein, it is written, 'My strength is made perfect in weakness.' And see that you look for what the Scriptures declare should be, and no more. We shall be glad to answer any inquiry you may think proper to make at any time, for this is our work and delight.

ZION.

ANSWER TO W. MATTHEWS OF GLASGOW.

(A Follower of J. Wroe.)

NOTTINGHAM, December 5, Year 5.

DEAR FRIEND MATTHEWS,-Your letter to our Brother Pierce of this town, was forwarded a few days ago, and as you request an answer from us, we embrace the first opportunity of complying therewith; our office in this glorious work, yea, and the delight of this sacred ministry, being to satisfy true and loving inquirers of those things that 'pertain unto life and godliness.' And for this end 'God is in his holy temple,' and all the earth must keep silence before Him; 'the Spirit of the Lord is upon me, his servant, because the Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to preach the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn.' 'This day is this Scripture fulfilled in your ears,' for this is the 'Sabbath day' when God rests in his creature, and his Spirit strives no more with man, the strife is over, and the creature (the appointed person) is brought to bow unto God, by putting on the new man Christ, which, after God, is created in righteousness and true holiness.

For this was the decree, viz., that the Creature who was 'made subject to vanity, should be delivered from the bondage of corruption into the glorious liberty of the children of God.' Christ is now in the Synagogue that is, in the place of Meeting, or in the Sanctuary-in the place where God and man meet together in union. This is the 'twain' that make 'One new man,' so making 'peace,' because by the blessed and glorious union the Truth of all prophecy is brought forth. So a 'child is born in wedlock,' even that 'holy child that is to lead and guide us into all truth,' and you know it is written, 'Where two or three are gathered together in my Name, there am I in the midst'; so we (Zion) say, 'The Lord is here,' because these 'two or three' are met together holiness, and in this meeting, God's word given through all the Prophets, is fulfilled and proved to be holy, just and good; so 'mercy and truth are met together,' 'righteousness and peace have kissed each other'; the promise made in the fall is now fulfilled, and 'dust and ashes' (Shiloh or Adam), who is created in God's Image, sets forth His praises world without end.

Now, dear friend, yourself and all the people with you are mourning on account of him whom you call your head (John Wroe), but mourn not nor grieve, nor 'make yourselves bald for the dead'; for this sickness is not unto death, but that the Glory of God should be manifested. Did not the Spirit tell John Wroe that the Spirit should cease from him and fall upon Benjamin, and that afterwards, prophesying by J. Wroe should end, he should become like another man—weak—when Benjamin was anointed and brought forth? What the

Spirit said by J. Wroe was fulfilled, so this being accomplished, John Wroe's work must fail, there is no more of his visitation. That has been done that was designed for him, and now the Glory of God alone must be manifested, i.e., the Glory-man or the God-man-Shiloh or Christ-of whom all the Prophets, up to this time, did foretell. Is it not written, 'As truly as I live, the whole earth shall be filled with my glory'? And now the Glory-man is brought forth in the earth (man), according to the Word, and this is the 'Benjamin' of whom the Word through J. Wroe spoke, and the same Benjamin mentioned in the Scriptures,—not J. Wroe's son, no! these are 'man's thoughts,' but not God's, for it is written, 'My thoughts are not as man's, neither my was as many's ways, saith the Lord' (Isa. lv. 8).

'Man's ways' is to stand in the letter of the Word, but 'God is a Spirit,' and the 'manna' lay concealed under the letter of the Word given through John Wroe, as all other Prophets whose word stands in the Bible. You know Ezekiel was spoken unto by the Spirit thus: 'Son of man'; but he was not the Son of man, but a type of him only; you must know the meaning of the name Ezekiel to find out the mystery, it signifies the 'strength and power of God,' which is to show that the strength or power of the Divine Spirit-the 'Iron rod' -should be given unto him (the Son of man) in the end; and therefore whatever was said to the Prophet was not alluding to him personally, but to and for the antitype, viz., the Son of man, Shiloh; therefore the word saith by 'Paul,' 'All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, and for instruction in righteousness; that the Man of God' (the Elect and anointed servant) 'might be perfect, thoroughly furnished unto all good works.' So you may now clearly see that 'whatsoever was written aforetime, was written for our admonition' (viz., the 'man of God'-Zion), 'upon whom the ends of the world are come' (I Cor. x. 11); and so it is also written, 'All the prophets' (even up to this time, of whom John Wroe was one) 'prophesied until John,' viz., the 'sent' of God, 'John' or 'Joanna,' 'Zion' or 'Shiloh,' it is all one. And the Word further informs you that 'Elias was to come' (see Mal. iv. and Matt. xi. 13-15), but the truth of this prophecy could only be understood by him who should have the gift of the 'hearing ear,' and that is He who is now come. now (that he is come) the law to which—under J. Wroe's visitation—you have been attending, and all prophesying in that way must cease, because 'Christ is the end of the law, for righteousness to everyone that believeth.' And what is Christ but the 'New man,' the new creation, the 'Last Adam' a 'Quickening Spirit!' the Lord in spirit come to quicken you into life, and purge you from 'dead works' (or the 'law'), that you may now 'serve the living God!'-not in the observance of 'Sabbaths,' keeping of new 'moons' or 'days,' or of 'wearing beards' outwardly, which things were 'shadows of good things to come,' images of Heavenly things, viz., true spiritual worship of God, being Sons, not servants under the servile yoke of bondage, which none were able to bear.

Now we will show you who this 'Benjamin' is, as mentioned in J. Wroe's communication; take notice—

first, he was Jacob's youngest son, and when born, his mother called him Ben-oni—that means, the 'son of sorrow'; but his father called him Benjamin, the 'Son of my right hand' (see Gen. xxxv. 18). Now this is to show, first, that the true Benjamin—the Lord's anointed, or Shiloh—should first be the 'man of sorrow and acquainted with grief,' that in him should be fulfilled the prophecies of Isaiah and of all the Prophets, which speak of the sufferings which the chosen and appointed vessel must endure spiritually, after which the substance of the name Benjamin is fulfilled in him, and that is, to be exalted to God's right hand, spoken of so much in the Prophetic record.

Then we ask you, Is Benjamin Wroe this Ben-oni, the 'Man of sorrows'? No, he is not! and therefore cannot be the 'man of God's right hand.' If he is the 'Benjamin,' where is the fivefold portion? has he that in possession? For to Benjamin it belongs; and if he (J. Wroe's son) has not this 'portion,' he is not the character. See the Word through Joanna, for this is 'Benjamin's mess' that the Word speaks of—

'Blest is the man that does obey his call,
His talents five shall soon be ten,
My Spirit so shall fall.
Him I'll empower from on high;
My Spirit he shall feel;
The sinner's heart he shall awake,
The broken heart shall heal.'

See another prophecy of Benjamin in Deut. xxxiii.

12—'And of Benjamin he said, The beloved of the VOL. VI

Lord shall dwell in safety by him; he shall cover him all the day long, and he shall dwell between his shoulders.' Now the 'beloved of the Lord,' in the first place, is the New man—the Man of Life, 'Christ,' Wisdom, the 'Comforter,' the Heart of God's love! But this blessed Spirit must have a body to come into, it must come to a person, which individual mind is chosen of God for its 'habitation,' wherein it (the Spirit) may perform its deeds of wonder, by casting out the evil (for it, the mind, is the 'House of God,' or 'Temple of God'), and the 'buyers and sellers of doves,' and the 'money-changers,' must be driven out (those spirits of falsehood that 'changed the truth of God into a lie'—Rom. i. 25), for this person is God's 'house of prayer' for all people; and the 'intercessor' must inhabit this Temple, and when the beloved Son of God is revealed herein, then this Sacred Spiritwhich is the 'fulness of the God-head bodily'-and the Temple, or inner mind of the person, are made One, and the person bears the name of the 'Son,' because the Son's nature is revealed in him, and the eternal living 'Word' is in him, because it is 'ingrafted' into his being or spirit (see James i. 21), the old 'man of sin' being cast out and the 'new man' risen.

So it is not man, but the Lord Jesus Christ revealed, or Shiloh, unto whom the 'gathering of the people' must be. Now this 'Benjamin,' the 'beloved of the Lord,' is here, who 'dwells in safety' by him, and 'covers him' all the day long, and 'shall dwell between his shoulders,' as saith the Word in another place, 'The government shall be upon his shoulders,' i.e., the 'Spirit of Truth' is given him, whereby he is made a Governor,

Ruler or Prince; the 'Rod of Iron' is given him, i.e., the Word of Truth, by which the wisdom of the world upon the Word of God, shall be dashed to pieces and broken like a potter's vessel.

Now John Wroe's son was anointed in the year 1826, and he was 'set apart' in the same year; the substance of that anointing—which is the Divine Life, or impartation of the Divine nature—came upon the true Benjamin, God's anointed or appointed servant, in that year; and so from that time our new date commenced, of which this is the fifth year. For this was the true and only coming of Christ into the world, therefore we date from that time; and herein is fulfilled that saying in Matt. xxiv. 14, 'And this gospel of the kingdom' (this 'Revelation of Jesus Christ') 'shall be preached in all the world,' i.e., in God's 'world,' Zion, who is all the world; called so because all that was evil—the religious errors of all nations of the earth—was revealed in him: and now the evil or falsehood being taken away, the Word of righteousness, or the 'World to come,' stands in him; thus he is 'all the world,' and the 'Light of the world' is here that is to enlighten all.

So the 'gospel' of the kingdom is preached by the Eternal Spirit in the creature, which is the 'witness' in him, as the Word further saith, 'for a witness unto all nations; and then shall the end come.' Yes, for this bringeth in the end of the reign of evil or darkness, and the beginning of Immortality; so the 'faithful and true witness, the beginning of the Creation of God,' standeth in Zion, who is 'all nations,' for every prophecy given by the Spirit in mystery in all countries and in every age is fulfilled, and

unravelled by this Revelation of the Lord in his human nature, then John Wroe's son was but the preceding type of 'Benjamin, the Son of the Right Hand,' and he was no more than the shadow.

Now you say he 'was anointed to be Prince and Prophet under Shiloh.' Yes, but it was not him (Benjamin Wroe) that the Spirit meant, but used him as the type, his name being Benjamin; and the direction his father received to anoint him with oil, was to show that the very character who was to appear as the aforesaid Prophet and Prince, was then spiritually anointed by the Holy Ghost to the office.

Take notice, dear friend, it is the 'Spirit of truth,' the 'Comforter,' that is Shiloh in the strict sense, but the person or vessel chosen of God to contain the Spirit, must bear the same title by virtue of the Spirit of God within him, so that he is made a Prophet and Prince under Shiloh, and is personally Shiloh also, as saith the word by George Turner, the inspired Prophet, 'My Son Shiloh is a man like another man, only made spiritual,' etc.

Now let no one look to Benjamin Wroe as the spiritual man, for if they do they will be deceived; you are told in the word by John Wroe how this person who should bear the 'New Name,' 'Shiloh,' should suffer before the promise could be brought forth in him, and in all the Scriptures it says the same; and in Joanna's writings you are told that all the Prophets should be fulfilled in her 'son'; and this son is a man born of the Spirit that visited her, and she spoke the word of the Spirit, and so all the Prophets likewise; this is the man that was 'caught up unto God,

and to His throne, and then on high his soul did fly, to judge the pleasing sound.' And the Writer of this is he, and his works do prove to the right discerning eye, that God hath established His throne of Judgment in him to 'judge the quick and the dead,' which is the 'sign' of the Son of man in Heaven, this is the proof by which the character should be known, as the Scripture saith, 'Zion shall be redeemed with judgment, and her converts with righteousness.'

Now you call the people in J. Wroe's visitation 'The House of Israel,' but this is a mistake. Let it be remembered that the Spirit, through J. Wroe, or God in speaking by the Prophets in all ages, spoke to the shadow as if it were the substance, because the type of the end was set in the Prophets to whom the Word came. This is fully proved in the writings of Zion. The people in J. Wroe's visitation have been raised up in this day as a typical people, so they were called the 'House of Israel,' because they were a type of the individual house, or relative of the spiritual 'Israel,' for it is said, 'He is not a Jew that is one outwardly in the flesh, neither is that circumcision that is outward in the flesh; but circumcision is that of the heart, in the spirit, and not in the letter; whose praise is of God, and not of man.' By 'praise' you are to understand Wisdom and Knowledge, even the wisdom and spiritual understanding which God promised to reveal by His spirit in the 'last days.' Now whoso offereth this praise glorifieth God. 'Whoso ordereth his conversation thus' (saith the Word), 'by him will I show the salvation of First you must understand who Israel is, and see what the word or name means; it signifies in the Hebrew

a 'Prince or Prevailer with God,' so that the Son of God revealed in a human being, maketh him 'an Israelite indeed, in whom there is no guile,' i.e., 'Nathaniel,' which signifies the 'Gift of God,' and what is recorded of him (John i. 45 and on) stood for the end to be fulfilled in He it is that sees the 'heavens opened,' and the angels of God descending and ascending upon himself, his view'; 'bringing the mysteries to 'Nathaniel' is the House of Israel, the house of Faith, or house of God, in which the Eternal Spirit giveth him the victory over all his enemies; and as this is done in a man, the person is called Israel by virtue of the power that is in him, who is first Jacob, a servant and struggler, but by the power of God (i.e., by faith) prevails with God till he obtains the Sonship; therefore it is written in Isa. xlv. 4, 'For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known Me.' Here it is evident that the Word is speaking to a human being-here named 'Cyrus' -who was dead to the Knowledge of God, whom God would raise up in the end to be His 'Cyrus,' who should be girded with His strength, though he did not at first know God; and this same Cyrus is Israel, and also (as we have shown) the 'house of Israel,' of whom all John Wroe's people were a type, and were raised up for that purpose in this day. Therefore, all you have been doing in that Visitation was for representations—figures of the spiritual work in Zion-which shadows must now be left, that you may enjoy the substance; for instance, you are told by J. Wroe to abstain from blood, i.e., you must adopt

and put on the new Spiritual man, and put off the 'old man' (the 'carnal mind'), whose hands are defiled with blood—the evil life of merc SENSE on the Sacred Word, which kills or murders the true meaning; so it is written, 'No murderer hath eternal life abiding in him.' And Shiloh is purged from that evil life or 'blood,' for 'flesh and blood could not enter the kingdom of heaven,' i.e., man's wisdom on the Scriptures, for men 'by Wisdom know not God' (I Cor. i. 21), and they therefore strive to destroy the Spirit of God, and would not allow of God's fulfilling His word, as He hath said He would, in the 'latter days' (see Jer. xxiii. 20); but set themselves up as judges, although the Word saith, 'Judge nothing before the time, until the Lord come, who shall bring to light the hidden things of darkness,' etc.

Now, dear Brother, we believe that your desire is only to know God, that you might worship Him in spirit and in truth; and in answer to your queries we say, John Wroe's work is ended, it is the 'Mother and the Son' that you must look unto, and both these are in Zion, who has travailed to bring forth the promised child—the Truth and fulfilment of all prophecy! For your sakes, 'Zion has been ploughed as a field'; and now is not 'the King'—the 'Son of righteousness'—set upon 'his holy hill of Zion'? This is 'Joanna and her Son' that now appear revealed, therefore it is written in Joanna's writings:—

^{&#}x27;Charity and the child you'll see,
You'll see the C, you'll see the I (Jesus Christ),
The Spirit and the Bride are nigh (the Wisdom of
God in Zion).

ZION'S WORKS

You'll see the Box of Seals brought in (the opening of the mysterious Word),
The hammer and the nails be seen,
And many Seals that will appear—
t is the Mother and the Son.'

From THE CITY OF ZION, THE LORD IS HERE.

'BULLS AND GOATS,' ETC.

BARNSLEY, December 21, Year 5.

DEAR AND BELOVED SISTER SIMPSON,—Since we had the pleasure of seeing, and the pain of parting with you and the rest of our dear friends, you have not been long together out of our thoughts, though we have not had time to write to you or any of our friends in the country. When we arrived at Blyth, we found one of our very dear friends (Brother Smith) in a dying state, and his family—who are grown up, and all believers—in great trouble, being in hourly expectation of losing the best of parents.

Yet they were rejoicing greatly at the happy influence and power the Word of the Truth of the Gospel has had upon him, ever since he first heard it, and now he felt, not dying, but entering into life, and said to his family, 'Weep not for me, for I am sensible that I am about to pass into that state of existence, which they only can know anything of, whom the "Son hath made free."'

He was evidently the happiest being that ever was seen in 'dying' circumstances, because the 'sting of death' was taken away; and we left him rejoicing in that truth, where it is said, 'So far as the east is from the west, so far hath He removed our transgressions from us.'

Now, my dear Sister, you know what a deal of empty

sound there is in and among the different sects of 'Babylon,' about the pardon of sin; and you know also the many vain prayers made at their meetings for God to forgive them, and save them from 'damnation'; when He hath said that, 'He will by no means clear the guilty' (Exod. xxxiv. 7). You know what numbers of these poor deluded people, being worked-up by the different self-styled 'Preachers' under whom they sit, try to persuade themselves that their 'sins' are pardoned, and they have so far deceived themselves as to imagine and declare that it is so, while their own practice at the next 'Prayer meeting' proves the falsehood of their professions, for they are found 'praying' again for pardon. Are not these the 'heathen' that 'think they shall be heard for their much speaking?' (Matt. vi. 7). They are!

Now, my dear Sister, these things are not said by us out of contempt for the poor people who are so deluded. No, far otherwise! We despise them not, but pity their weakness, and would show them the Truth we have, by Grace revealed, which makes free indeed. We say these things that you (and all who will) may see how darkness has pervaded the human race, and how they are deceived by the Spirit of error with the idea that God pardons sin, according to their notions of sin; and that God can be moved with their 'vain repetitions' and 'much speaking.' No, it is not so! God is unmoved, and as deaf to their 'prayers' as to the 'howlings of Baal's prophets' at the time of 'Elijah,' which is a prophetic figure or fable of this present time, and was designed and intended by God to set forth all the false 'religion' of the present dark night.

Now is it not better for a man to have his 'sins' taken away and removed—as the Word saith, 'So far as the east is from the west,'-for then he would not have to pray again for pardon? For the Spirit by 'Paul' saith, 'The worshippers being once purged, have no more conscience of sins'; see Heb. x., read from the beginning—'But in these sacrifices there is a remembrance again made of sins every year.' Yea, every hour; and why is this? reason is obvious,—'For it is not possible that the blood of bulls and of goats should take away sins.' Now let us see what the Spirit means by 'bulls and goats,' and also what their 'blood' means, which cannot 'take away sins.' The true sense of this we must ascertain, we know what the wisdom of man says of it, viz., that it alludes to the beasts that were offered up in sacrifice by the 'Jews,' and there they leave it, not knowing that the slaying of those beasts had a far deeper meaning; they know not that it sets forth the slaying of human reason (on the Word of God)—which is the evil beast or carnal mind—in the end; but we must go into the depth of every truth, that we may be 'no longer children, tossed hither and thither with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lay in wait to deceive.' But we know that they could do nothing of themselves, as the Word saith, 'All that ever came before ME' (the Man Eternal) 'were thieves and robbers'-'bulls and goats.' For they took my Word which my Father gave me for my 'inheritance,' and said it was theirs, and have applied it to their own use, and made it the 'mammon of unrighteousness'; but now I am come to claim my own, they say, 'This is the heir, come, let us kill him, and the inheritance shall

still be ours!' And do they not 'bellow like bulls' against me, 'the Heir,' and devise to take away my life? They push me with their horns, i.e., they use and exert all their power against me; 'Strong bulls of Bashan beset me round about'; therefore I say, 'Bulls have compassed me, the assembly of the wicked have enclosed me; they pierce my hands and my feet'; they nail my hands fast that they might prevent me working in them by my wisdom, and they bring the 'wood' of their 'burnt offerings' and call it a 'God,' and bow down before it, and say to me, 'Depart from us, for we desire not the knowledge of thy ways.'

And my feet they 'nail' the same, that I should not walk in them; this was their 'hour' and the 'power of darkness.' But I am now come down from the Cross, and they cannot nail me up any more, for now is fulfilled that which is written (Ps. xl. 1-8), 'Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.' 'I waited patiently, and he inclined unto me, and heard my cry. He brought me up also out of the pit of noise, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and be convinced, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts to us-ward' (the Revelation of the U-Sthe Letter and Spirit of the Word, in the mind of 'Ward'): 'they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire' (i.e., human wisdom and inventions of men God has had no pleasure in); 'mine ears hast thou opened';—to hear the 'still small voice' speaking love and wisdom;—'burnt offering and sin offering hast thou not required,' for the sacrifices of God are a broken spirit—'A broken and a contrite heart, O God, thou wilt not despise.'

So God 'taketh away the first that he may establish the second,' for 'the blood of bulls and of goats could not take away sin.' Man standing in his own reason is a 'bull'; he is not cut, but he generates as a beast, he is as he came into the world, however 'religious' or 'learned,' and is wild, for he follows his own 'wild and airy dreams' or imaginations, and these are his 'horns,' and with them he pushes at the wisdom of God.

But the new man, or a man who stands in the wisdom of God, is an Ox, he is become 'an eunuch for the kingdom of heaven's sake,' and this has made him tame and docile, his beastly generating powers (the 'carnal mind which gendereth bondage') is destroyed, for the 'new man' generates spiritually and not carnally, therefore his children are 'holy'; and the 'weapons of our warfare are not carnal, but mighty through God' to the pulling down of the strong 'bull-works' of the kingdom of human reason, which is the beast or 'bull' whose blood could not take away sin.

Now 'sin is the transgression of the law,' and that 'law' is the essential Word or Life of God revealed in Zion, and the sin that opposes this law is human reason, which always read the Bible as a history, or in the letter; but

they know not the spirit, but oppose the spiritual light in which is life, and in their blindness say that Christ the Redeemer came so long ago, though the Word saith, in allusion to his coming in the end, 'Behold he cometh; his reward is with him, and his work before him.'

See Isa. xl. 9-11—'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strength, and his arm shall rule for him; behold his reward with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry in his bosom, and shall gently lead those that are with young.' Read also chapter lxii. verses 10, 11, 12.

Now the 'bulls' in their roaring have said that all this was done, whereas it is clear from these passages that it was to be done when the 'King should be set upon his holy hill of Zion.' So their 'blood,' which is their reason-or what is called their 'wisdom'-is itself sin, how then could it take away sin? how could 'Satan cast out Satan'? No: this could not be till the time came that Satan was divided against himself, then his kingdom is brought to desolation; then it is that it must fall. And how is this? you will ask. It was thus: Satan is the 'power of darkness,' and as this power stood in God's creature, John Ward, he was called 'Satan,' and 'death,' and 'hell,' but the Spirit of God entered him, and by its light and power he became divided against his old self, he 'denied himself and took up his cross and followed God,' and not himself. He followed no longer the 'Powers of darkness' that formed his nature,

but he forsook nature—his natural dark and corrupted reason—and he 'took up his "bed" which God gave him to rest upon—even the Light and Truth, the Essential Word—'and walked.' So 'death and hell gave up the dead that was in them,' and when he gave up the dead man or wisdom, 'Satan,' then the living 'man,' or 'Man of Life'—'Christ, the Son of God'—came into the house, and now he keeps possession evermore, having 'cast out the Prince of this world.' 'The mighty is cast down from his seat, and the humble and meek is exalted' (Luke i. 52). The Son of God is come, 'the Lord is in his holy temple,' and it is his wisdom and his light that now giveth life to man, that removeth sin or darkness from him; for it is written, 'In him was light, and the light was the life of men.'

Now you know that an Ox must first be a Bull before he can be made an ox; well, just so it was with the servant of God, he was born a bull at the first, but he has had his nature changed, and he has now no inclination to gender as the bull, nor has he that power or principle; but he is God's 'ox that treadeth out the corn,' that you may have bread to eat, and live, and not die; and it is said, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn'—or the Word. No, that must not be. God's ox must live by the corn that he treadeth out; so the Word is what he lives by, it is his life, and now this is it which he 'layeth down for you, that you and he may live in one life, and the Word is the 'true God and Eternal Life,' and this Life is in the Son!'

So now you may see that it is the blood or life of the ox that must take away sin, not the 'blood of bulls and

goats.' No; but the blood of the 'new man,' which is the essential Word, the Spirit of prophecy. This is the 'blood of the New Covenant which is shed for many for the remission of sins,' and you must all drink it out of the cup into which it is poured. Drink ye all of it, for it is his blood of whom it is written, 'Thou, Jacob, art my servant; Israel, in whom I will be glorified; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles' (Isa. xlii.).

This also is he of whom you read in the Book of Judges iii. 31—'And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad, and he also delivered Israel.' Anath (signifies 'poverty and affliction') here represents Zion as he stood in his degraded, poor, debased state, 'cast out to the loathing of his person in his blood'; but Shamgar (viz., 'Comes as a Stranger,' or 'surprise') signifies the entering in of Light to the understanding, by which strength is obtained to rise up and tread down the 'powers of darkness.' This is the second or after state, being brought to the knowledge of his standing in God, and having on the New Name Jesus.

The ox goad is the Word of God with which he himself was sorely goaded or wounded, because it was fulfilled in him; he drank the bitter draught of the 'waters of Marah,' the 'wormwood and the gall'; but this being now passed, he has now given to him this same 'goad,' and being taught to use it aright, he hath therewith slain the 'beast whose number is the number of a man, six hundred three score and six'—denoted by the six hundred

Philistines. Or it signifies that by faith he has 'leaped from Bashan,' the world of darkness, or number 6, and has passed over from death to life, or into the number 7, the perfect light, which bringeth in the Sabbath of rest; and so Israel is delivered from the Philistines, as the last words of the verse say.

We shall now conclude this with referring you to I Kings vii. 24, 25—'The "molten sea" is supported by "twelve oxen," three looking to each quarter of the world, with their hinder parts inwards.' These twelve oxen represent the Man of God with the 'government upon his shoulders,' figured by the 'molten sea,' which is the Spiritual Word of God-the 'Water of Life'; and the oxen looking to the four quarters signifies that he is the 'World' himself, in him are the four elements of nature earth, air, fire and water; and in him also is included east, west, north and south. The East signifies that the Sun has risen, and set upon him—the West, which Sun is God the Word, the Knowledge of the Good; the North signifies the Knowledge of the evil; and the South shows the sweet, soft influence of the Reign of Grace, producing all the 'fruits of the Spirit' made mention of in Gal. v. from verse 22.

ZION, THE PILLAR AND GROUND OF THE TRUTH.

THIS DO IN REMEMBRANCE OF ME.

BIRMINGHAM, January 14, Year 7.

ERY DEAR SISTER ROWLAND,—We received your and affectionate letter, together with the token of love, for which we both return you our sinceres; your zeal in the cause of Truth and Peace, and striving to recommend it to the attention, and to t upon the minds of those with whom you converse, but endear you to us, for we know that in doing ou have to sacrifice every interest and the esteem

who instituted the supper, and the drinking of the wine afterwards in remembrance of him.

Well, we do not blame the person who put the question to you for thinking so, for it is what all professing 'Christians' have believed, but if they will be *Christians* indeed, in the spirit and not in the letter, they will see and know that 'if a man be in Christ, he is a new creation.' They must let go all their old thoughts in the way they have hitherto understood the Word, and put on, or receive the new, or how will they see and know what is meant by the 'new heavens and the new earth,' which God said he would create, wherein 'Righteousness' alone should dwell.

Now, Sister, did you ever take notice of the words by the Apostle (so called), recorded in 1 Cor. xi. 23-'For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.' You have seen an epistle of ours lately, showing upon what grounds the people first set up Christianity, viz., That it was on account of a prophet that appeared and was put to death by the Romans, crucified; some time after this circumstance occurred, a great number of people were led to believe (through the cunning artifice of some men of influence, and who were esteemed 'pious,' but, by-the-bye, intending themselves to make

a good thing of it), that this person must be that character, the Messiah, so much mentioned throughout prophetical writings.

But is it not astonishing how they could say that Christ came then, and keep up the delusion ever since, when it must be clear to everyone having a grain of sense, that he did not do those things that the Scriptures say the Messiah was to do, when he came? For the Scriptures say (Dan. ix. 24), 'He should finish transgression and make an end of sin, and bring in everlasting righteousness.' But of these things you have much said in my writings, therefore upon this point I shall only ask, When and where and how is transgression finished? When did Sin end? and when was everlasting Righteousness brought in? Where is it? Who has seen it? We answer, No one! No, the world has set up a Man in the outward and visible form, and called him Jesus Christ,—whereas Jesus Christ is 'the true God and eternal Life,' and whosoever worships a Man, as the Christian world have done, commits Idolatry! And now to the true Christians (viz., those who receive the Spirit of Truth as it is now come), the Word saith (I John v. 21), 'Little children, keep yourselves from idols,' i.e., keep yourselves from their idolatrous worship and doctrines, and know that the 'Word is God' and that 'the Word is now made flesh and dwelleth in us,' and thus our Saviour-the Lord Jesus Christ is in us—risen in Us for our justification. And believing in Him, standing in Him, having put Him on and put off the old man with his deeds, we are justified from all things, from which we could not be

justified by the law of Moses—the *letter* of the Word. The old man is the old Christianity which stands in the *letter*, and his 'deeds' are their ordinances and religious ceremonies, with all they teach for doctrines, all which 'gendereth *bondage'*; therefore called the *law* of Moses, by which no one could be made free.

Now the person called 'Paul' (whomsoever he might be) was evidently one who received communications from the Spirit of God, which he calls 'the Lord'; he says in one place that he had a thorny flesh, and he besought thrice to have it taken away from him, but the Lord answered him, saying, 'My grace is sufficient for thee, for my strength is made perfect in weakness' (2 Cor. xii. 9). Here is clearly shown a conversation that took place between himself and the Spirit that visited him, and who communicated to him the things of the kingdom of God that was to come, that he himself might stand as the shadow of Zion (who is the true 'Paul'), and that the Word given unto him might stand on record to have its fulfilment in Zion. Now the 'Paul' by whom the Epistle to the Corinthians was written, was never in company with anyone whom the professing Christians called 'Lord,' to receive from him any directions how the supper should be solemnised, and perpetuated until it should be fulfilled; the Spirit spake to him, as we find to be the case with many in these last days who were visited by the Spirit, and to whom the Word was given which foretold of the coming of the Lord: the Spirit said unto this prophet 1 (whom they called Paul)

¹ For it is evident he was a prophet, for he says, 'We prophesy but in part.'

thus, 'The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, Take, eat: this is my body broken for you, this do in remembrance of me,' and therefore the prophet says to those to whom he writes, that 'What he had received of the Lord' (the Spirit that visited him in that name 'Lord') 'that he delivered unto them.'

Now the Spirit was not speaking of any circumstance that had taken place in any past time, but was speaking mystically of what was to come; though the words stand in the past tense, yet they mean the future, just like the words in the prophecy of Isaiah, which say, 'Unto us a child is born, unto us a son is given, and the Government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace' (ix. 6), and now behold! that it is now this child is born! and not in the days of the prophet, or in any time prior to the giving of the Word; now just so was the Word given to 'Paul,' it appeared as the relation of a thing past, and was received so by the prophet himself, and by the people to whom he writes. And so the eating of bread and the drinking of wine in a solemn way (literally), was instituted, yet the Spirit through Paul says (I Cor. xi. 26), 'In eating and drinking ye do show forth the Lord's death, till he come' (see also Col. ii. 17, Heb. ix. 10), i.e., the eating of bread and the drinking of wine must be observed as an emblem or figure, to represent how, when the Lord comes, he will have to die, for it is through that death or departure (of the

Lord when he comes) that the 'power of death, which is the devil' is to be destroyed, as the word says in Heb. ii. 14, 15, 'And deliver them who, through fear of death, were all their lifetime subject to bondage'; and when this death of the Lord takes place, then shall be fulfilled in the true disciples what the bread and wine do signify, i.e., they shall have the Word broken unto them,—the mystery of it unsealed or opened unto them,—which is the bread, the Lord's body, or substance of the Word given through the prophets aforetime.

And when they have eaten this last supper, then they shall have the love of God shed abroad in their hearts by the Holy Ghost, which is given unto them,—which is the full redemption, being made full partakers of the Divine nature, first in all its light, and then in its power and glory;—which is first signified by eating the bread when it was broken, and fulfilled in the word of Truth being broken open, by which the knowledge of God is obtained, as it is written of the two disciples going to Emmaus, 'He was known unto them in the breaking of bread' (Luke xxiv. 35). Then after this comes the glorious day of Pentecost—the shedding forth of the blood of the Lord, or the Life and Spirit of God, the 'best wine that was reserved unto the last,' typified at the 'marriage of Cana.' Now the Word by Paul says, 'The Lord Jesus, in the same night in which he was betrayed, took bread and gave thanks and brake it, and said, Take, eat,' etc., 'this do in remembrance of me.' N.B.—Bear in mind what we have said before about Paul, viz., that he was a man visited by the Spirit, one to whom the Spirit spoke, one who was

under the influence of inspiration, and therefore the Spirit that spake the above words unto him, was not giving him an account of any transaction which was past, but was inspiring him ('all Scripture is given by inspiration of God') to write of what was to take place in the end of the world, when the Lord Jesus should come in the flesh, i.e., in sinful human nature.

Now the Lord Jesus is the Son or Spirit of God, the new Divine Name, that was to be given to the first 'overcomer' (Rev. iii. 12) as the reward of faith; the Lord Jesus is the 'King Immortal, Eternal, Invisible,' the very heart of God's Love, that God kept until the end. He of whom it is written (Matt. xxi. 37), 'Last of all he sent his son, saying, It may be they will reverence him,' i.e., when the time of the prophets shall come to an end I will send my Son. They gave no attention to the prophets, perhaps they will reverence my Son; but alas, no!—the same night in which he comes he is betrayed and killed.

Well, now, we are coming to the truth of the matter, shall we now tell you the real Truth? Zion, the elect servant, was the body prepared and predestinated for the Lord (the Word) to come in—Zion is the Lord's humanity, and when the Lord came to his own, his own received him not, because it was all 'night' with the creature. The creature was in darkness, dead to the knowledge of how the Lord was to come, and though the Visitation of the Lord gave the creature inexpressible delight, and at the first he cut down branches of Palm and strewed them 'e way, and took off his garments and put them under

his (the Lord's) feet, crying, 'Hosannah, blessed is he that cometh in the name of the Lord,' yet in a short time the power of unbelief gained the mastery over the creature, and he thought him (this New Light) to be an impostor or illusion, and gave him up to be crucified.

The figure of this may be seen by reading Matt. xxi. 1-12, also Isa. lxii. 10-12, and Zech. ix. 9-11, as also Gen. xlix., beginning at the 6th verse. You will see it set forth, foretold as plain as words can, how the Lord (the man of Life) is slain, when he comes into human nature, i.e., when he comes into the humanity predestinated for that purpose, viz., Zion, who is in the last-quoted prophecy called 'Simeon and Levi,' because the creature is ordained of God to have revealed in him what these two names signify, firstly, 'Simeon,' i.e., hearing and obeying, or he that hears and at last obeys; secondly, 'Levi,' i.e., wrapped together, joined or coupled together, to be united with or joined unto God (the Word); yet here it is foretold in this prophecy that this very character, who was predestinated to be conformed to the image of God's Son (i.e., the spirit of Innocence, Truth and Love), should first, through anger, through hardness of heart and unbelief, commit the horrible deed of slaying and crucifying the Man of Life, Christ Jesus the Lord. Therefore the prophet says, 'Simeon and Levi are brethren' (i.e., are one), 'instruments of cruelty are in their habitation. O, my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united, for in their anger they slew a man, and in their self-will they digged down a wall; cursed be their anger, for it was fierce, and

their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel.'1

Now take notice; in the humanity of the Lord (Zion) was centred all the evil nature, whatever there was in all human nature of darkness and enmity against God, was met together in him, yet into this 'hell' the Lord must come, that he might overcome and destroy death and hell in the human nature, for here it was centred, and in allusion to this coming 'in the flesh' the word in the Psalms says, 'Thine eyes did see my substance, and in thy book were all my members written, when as yet none of them, which in continuance were fashioned when I was made in secret, and curiously wrought in the lowest parts of the earth' (Ps. cxxxix. 15, 16), i.e., in hell, in the creature, in the appointed vessel—Zion. The man of Life -the Lord-was curiously wrought in the lowest parts of the earth, he was made in secret, i.e., though he was formed and conceived (viz., in embryo) in the heart or mind of the creature, yet the creature knew it not. was a secret to him, he knew not that the Lord was in him, as the figure in Genesis doth fully represent. mean that Adam,2 when he was put into the garden, had his Eve in him, but knew it not, which was the figure or allegory of how it was with Zion; and when the Lord showed himself in the soul of the creature and rode triumphantly into Jerusalem, then for the present the

¹ Divided in Jacob, in the struggling and wrestling with the powers of darkness, till the day broke and light shone, then the God-man divided the light from the darkness, and every evil thought, and dark demoniacal fears and false notions were scattered by the Overcomer and Prevailer Israel.

² The figure of him that was to come, i.e., of the second Adam, the 'Lord from heaven,' with the second woman, Eve in visibility, 'full stature,' or 'Spiritual Wisdom.

creature believed that this was the great prophet of Israel, for the 'whole city ran together crying out, Who is this?' Who is this stranger? And it was answered, 'It is Jesus, the Prophet of Nazareth!' and it was believed in Jerusalem (in Zion). But soon did the scribes, chief priests and Pharisees consult how they might put him to death, with the multitude of the Jews; and all these characters were nothing more than the innumerable multitude of evil thoughts and evil principles, gathered together in the city, i.e., in the human nature, and these influenced the humanity to betray Jesus into their hands, so that Zion, or Jerusalem, became the 'Judas' that betrayed the Lord. He for a while believed, but in the time of temptation fell away, fulfilling the parable of the Sower, for he was a thief and had the bag, and bare what was put therein. Yes, he had in himself the 'bag of deceitful weights' (false judgment), by which he robbed the Lord of the glory and honour due unto his Yet, O wondrous working of wisdom, this was the way in which the Lord was to come, as the Word saith, 'Behold I come as a thief.' So the unbelieving 'Jews,' the 'scribes,' 'priests' and 'Pharisees,' and all the people in the city ran together, which means Satan and all his host drew Judas into the snare, to deny Jesus and sell him or betray him into their hands, i.e., the creature disbelieved, lost his faith, was overcome by the power of evil within him, and doubted that this was the Son of God now manifested in him, in this wonderful Visitation, and judged that this might be a deception; and this thought struck a death-blow to the Spirit-'Jesus,' and he cried with a loud voice, 'It is finished.' And the

Lord departed from the human nature, and the human nature said on this cross, 'My God, my God, why hast thou forsaken me?' This was that 'same night' in which The night represents the darkness he was betraved. that came upon the mind of Zion, that he knew not what he did; therefore the decree was that he should be forgiven, as is expressed in the words, 'Father, forgive them, for they know not what they do' (Luke xxiii. 34). Now when the Lord had forsaken the humanity, and the creature was left alone, he began to see his error, and said, 'I have sinned, in that I have betraved innocent blood,' and he went and cast down the thirty pieces of silver (his own wisdom) which he had in his bag, and hanged or strangled himself, and his bowels gushed out, i.e., he condemned himself to death, he gave himself up to the anger of God to be consumed, 'he gave himself a ransom for all,' and by thus condemning himself, by repenting and pouring out his soul unto death, his bowels gushed out,1 and he died—he died into the Lord, for he denied himself; and now the blessedness is upon him. 'Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labours, and their works follow them' (Rev. xiv. 13). Now the same Judas is the centurion, who was looking on at the time of the crucifixion, and saw all that was done. He heard Jesus cry, 'Lama, Lama, Sabachthani?' he saw the rocks rend, the veil of the temple rent in twain from the top to the bottom, the graves open, and the horrible darkness

All the corrupt understanding accumulated by reading or eating the Bible in the letter, producing all the false doctrine and idol ceremonies, which are as 'dung' in the pure sight of the free Spirit of God, who gives, and asks for only.—C. B. H.

over all the earth; then he said, 'Surely this was a righteous man, this was the Son of God.' Now, then, sister, the Word stands for this time, for it is when Jesus is betrayed unto death, that the bread of Life is broken unto the disciples and given them to eat; this is their supper, the last meal before retiring to rest. This they must eat, and remember and know, that the true Light of the word is the Lord's body now broken, i.e., the mystery of Christ opened-or broken open-that was ever as an impenetrable rock sealed up from man's understanding, till the Lord's coming thus, as is here described, took place in the human nature. 'After supper he took the cup, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me;' now the wine is the blood, and 'the blood is the Life.'

So now is Jesus come, and through death he has destroyed him that had the power of death, which was the devil, and has brought life and immortality to light, and to everyone that partakes of this supper he gives that 'rest that remains for the people of God.' municates to them the life of his Son, making them 'heirs of God and joint-heirs with Jesus Christ,' and as often as they drink it, they know it is the Life of the Lord—they know that this is the 'wine that cheers the heart of God and man.' And in the recipients of the Divine nature (viz., the flesh and blood of the Son of Man, the bread that endureth unto eternal life) is the Word fulfilled which says, 'I will put my laws in their hearts, and in their minds I will write them, and they shall not depart from me,' and this is what is meant by remembrance,—' Do this in remembrance of me;' 'I will dwell in them and walk

in them, they shall be my people, and I will be their God,' (Heb. viii. 10; Jer. xxxi. 33; 2 Cor. vi. 16). Then if this is the case, How can they forget? Surely they will ever remember the faithfulness of God in fulfilling his promises,—and his lovingkindness and mercy in remembering us in our low estate, and in lifting us up out of the 'dunghill' of falsehood and delusion.

Now we know that there were people inspired by God in all ages, to whom God gave His Word that should stand for the end, to be then fulfilled, and so it was in the time that the Epistle was written to the Corinthians. 'Paul' (as we have said before) was a visited character, and he instituted the eating of bread and the drinking of wine, which the Spirit intended as a symbol to represent how, by eating and drinking the Divine Nature-Divine knowledge, light and strength-man should be redeemed in the end by a real participation of Divinity. The 'bread and wine' were not used to bring into continual remembrance a transaction past, but as Paul says, 'In eating and drinking ye do show forth the Lord's death till he come,' i.e., till he comes in human nature, for he will become very man-he will become one with the human nature; he will be ingrafted into man, and therefore will be the 'ingrafted Word'; he will die the death mentioned throughout the Scriptures, and this death will destroy him that had the power of death, which is the devil, viz., Falsehood. And thus shall Zion be redeemed and delivered, who, 'through fear of death, was all his lifetime subject to bondage.' symbol of the bread and wine is now fulfilled, for the devil, which is 'the power of darkness,' being removed

out of the way, he can no more hinder or let, for the 'new and living way is now opened through the veil'; you know it is written in 2 Thess. ii. 7, 'He that letteth will let, till he be taken out of the way.' So the Lord in human nature overcomes the sharpness of death, and opens the kingdom of heaven to all believers. the heavenly 'bread and wine'—the Divine Substantiality -the Divine Life, could not be enjoyed by man until Satan, the devil, was destroyed; and now ask your opponent, did the crucifixion of a man upon a cross of wood destroy the devil at that time? for it is plain that Christ, through death, should destroy him that had the power of death, which is the devil, and if the devil was not destroyed by his death, then he died in vain. And if by the death of Christ the devil is destroyed, he (the devil) is no more, for if a thing is destroyed we see it no more—the fire destroyeth coals, and the coals are no more seen, the fire has consumed them; burn a piece of paper in the fire, it is no more, it is destroyed; it appears no more for ever. How then do these 'false apostles and deceitful workers' (I mean the teachers in Babylon) tell the people that the devil will remain to all eternity, to torment human creatures in a lake of fire and brimstone after death, in a place they call hell? they believed in Christ, they would know that the death of Christ has destroyed the devil, but they believe into the darkness and not into Christ, 'the Way, the Truth, and the Life.' They have set up a man in the outward figure, and do worship him as their Saviour, instead of the Divine word, Wisdom; Her they refuse, and are therefore Sodomites-and the whole of the false 'Christian'

world, in Scripture is called 'Spiritual Sodom and Babylon,'1 because they have set up a man calling him the Saviour of the world, although, by-the-bye, they are not No, no; it is the Word that is God, and God is the Saviour, and the 'Word' is the Saviour of all those that put their trust in it; and the Scriptures plainly say by Paul, 'The deliverer' (meaning the Word or Spirit of Truth) 'should come forth out of Zion, and then Israel should be saved' (Rom. xi. 26). Now, Israel means the Lord or Word of Life becoming man in human nature, and this is Nathaniel—'an Israelite indeed, in whom there is no guile,' i.e., who is purged from the old leaven, viz., the false Christianity, and is become a new lump; this 'Nathaniel' sees the heavens opened, and the angels of God ascending and descending upon the Son of man (John I, read from the 25th verse to the end). Nathaniel is Zion—the woman 'saved by child-bearing,' i.e., the human nature is saved in bearing the 'fruits of the Spirit,' which is the lovely child-Innocence and Truth! See Jer. xxxiii., read from 14th to 17th verse—'In those days shall Judah be saved, and Jerusalem shall dwell safely, and this 2 wherewith she shall be called, The Lord our Righteousness.'

In the next place, Sister, you require an explanation of Acts ii. in order to satisfy one who has asked you for an explanation, or the meaning of the chapter; no doubt but the person who has brought forward this chapter against you, reads it as a history of things past, as he does all the other Scriptures, not knowing that

^{1 &#}x27;Where,' it is written, 'our Lord was crucified.'-Rev. xi. 8.

² It does not in the original say 'and this is the name wherewith she shall be called.'

it was given by the Spirit in a visitation, and is a prophecy of what should take place in the end, and is speaking in mystery of the way and manner that God -the Spirit of Life-should be introduced into the human properties. The words in the beginning of the chapter say, 'Now when the day of Pentecost was fully come' (N.B., Pentecost signifies the fiftieth day), which means-now when the new man appeared, whose number is fifty (5-0), or in whom stand the five wise virgins (viz., man created anew in Jesus Christ; man, who is composed of the four elements, made wise or created anew by the One (the Fifth or Higher Essence), i.e., the Spirit of Truth), they were all with 'one accord in one place,' i.e., Zion was brought to obedience (the 'place' which God designed for man, in whom stands the 'fifty'), and was brought to 'accord' with the mind and will of God; and this, observe, took place in the third hour of the day (meaning the third year of the new date). verse 2-'And suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting.' Now this sudden rushing, mighty wind, means that sudden great power and joy that the Spirit gave to Zion that very day (November 30, 1828, the third year of the new date), when Zion was freed from the workhouse, and came out to do the work that was designed for him, and on that day when I entered the house of my friend James and saw the grace of God, that he (Mr Twort) had been visited by the Spirit to receive me, and that the Spirit in him, and in several others who were present, knew me (in the Spirit); then came that sound or voice of VOL. VI

power, light and joy to me and all present, that was like a rushing, mighty wind, filling the heart with inexpressible love and joy, power and heavenly delight, which no tongue can express nor pen describe. appeared the 'cloven tongues, as of fire,' not sitting visibly upon the head, but wisdom was given rightly to divide the word of Truth; and as fire devoureth the wood, so does the wisdom and strength of God's Word devour man's wisdom; and this is what is meant by the 'cloven tongues, as of fire.' 'And they began to speak with other tongues,' i.e., Zion (in whom stand the twelve apostles-the twelve fruits of the Tree of Life-in a spiritual way and manner) began to speak the Word of the Truth of the Gospel, which had never been spoken by For the wisdom of God speaketh all man before! languages, i.e., the way and manner that God worked to bring forth his Son ('made of a woman, now in the fulness of time'), fulfils all prophecy that was ever given by the Spirit, in all ages and in every clime.

Now the worldly spirit calls this madness and drunkenness. 'They are drunk with new wine,' say they. They are filled with fantastic and romantic and enthusiastic notions; they are brain-sick, and think to turn the world upside down; they preach quite a new doctrine—they say that Christ never came until now, and that all our religion is a delusion; and they deny our holy religion, which all our teachers have taught us! They deny our Saviour, and are 'setters forth of new Gods'! No, no;

¹Not 'new,' but the *Only* Eternal God; but hitherto unrevealed to man, and so a Stranger to the world, which has possessed itself of Images drawn from conjecture on the Word, and so portrayed a revengeful Being who is reveal by actions of earthly beings to love or anger.—C. B. H.

you are mistaken; this is the 'third hour of the day'; this is that which is spoken by the prophet Joel-'And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come' (Joel ii. 28-31). Now ask your opponent if this last-quoted prophecy was fulfilled in the day that he calls the day of Pentecost, was that the fulfilment of the Did the Lord pour out his Spirit upon all For he himself will not allow that any others had it but the 'apostles,' and, if so, surely he must confess that the apostles were not all flesh (allowing him his own notions of 'all flesh'). Where are the young men's visions? Where are the old men's dreams, the servants' and handmaids' prophesyings? Are there any accounts of these things in Acts ii.? Was the sun then turned into darkness and the moon into blood? Where were the wonders in heaven above, and signs in the earth beneath—blood and fire and vapour of smoke? Were these things then seen to come to pass? Let him tell you, or let him hold his tongue and be taught, for if he says Acts ii. is a history of what was transacted at that time, and was the fulfilment of the prophecy by Joel, let him produce evidences that the moon was turned into blood, with all the other wonders that are

mentioned. But this we know he cannot do, but he may say, 'Peter' said that it was the fulfilment of the prophecy;—but if he will understand aright, we will inform him the truth of it.

The Spirit caused it to be so written to stand for the

last days, for, N.B., the prophecy is respecting what should take place in the last days, i.e., at the end of Satan's reign, when evil shall be overthrown in 'all flesh,' that is in the humanity of the Lord,1 or in the vessel whom the Lord shall choose for his Spirit to rest upon, 'Zion.' called 'all flesh,' 'all the earth,' 'all the world,' 'every creature under heaven,' because in Zion is laid the foundation of the earth, the truth of God's word, Jesus Christ! on which foundation all must build. All must therefore receive the truth through Zion, which is the 'deliverer'; for, according to the truth, or meaning of the Lord's words by the prophet (Isa. xi. 2), 'The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord,' is now given, or poured out upon 'all flesh.' Now the word says to Zion, 'Your old men shall dream dreams,' i.e., the creature's mind (before he came to the full knowledge of his call, when in comparative sleep) is acted upon by the Spirit in various ways, having numerous thoughts, pleasing thoughts, meditations, contemplations, and reflections; sweetly dreaming or indulging in sweet, delightful thoughts on the Glory of the world to come, in which is fulfilled that Scripture in the Book of Job xxxiii. 14-18-'For God speaketh once, yea twice, yet man perceiveth

¹ For ye are not your own, 'The earth is the Lord's, and the fulness thereof.'

it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may draw man to His (God's) purpose or work, and hide pride from man. He keepeth back his soul from the pit, and his life from passing by the sword'; that means, that in this way God prepares the mind of his creature in secret, prior to his being called forth to the Else, were he not previously prepared by the Spirit of God in the mind, he could not endure the awful trial, he could not bear to be cast into the pit, he must for ever perish under the load of wrath and vengeance, that should lie upon him in the hour of temptation. as he had previously received the Word of the Lord's patience, and delighted in it, and kept it, then in the hour of temptation, or in the time of the awful trial, he is delivered; the power of God is exerted on his behalf, and by means of his having God's precious promises stored-up in his heart, 'his soul is delivered out of the pit, and his life passes not by the sword,' i.e., he doth not make haste, but patiently endures the affliction, he is 'as a lamb, dumb before his shearers.' He gives his back to the smiters, and his cheeks to them that pluck off the hair (the falsehood with which he was covered); he does not 'charge God foolishly,' though 'in his humiliation his judgment is taken away,' yet he opens not his mouth, nor asks God, 'Why hast thou made me thus?' Because 'the potter has power over the clay, of the same lump to make one vessel unto honour, and another into dishonour '-- 'Not my will, but thine be done.'

'He is also chastened with pain upon his bed, and the

multitude of his bones with strong' 1 (Job xxxiii. 19), i.e., with the strong Word of God; he is visited while on his bed, or prior to his getting the light, or before the morning dawns upon his understanding, or the day star arises in the heart, 'so that his life abhorreth bread, and his soul the meat of desire' (20th verse), that is to say, God is weaning him from the breast of men, and the desire of this world. 'His flesh is consumed away,' that is, he is ready to die from this world's wisdom, and is sick and tired of the ways of men—in their so-called 'religion;'—' and his bones that were not seen stick out,' i.e., it is evident now that the word of God is having its effect upon him, for he 'desires a better country, that is a heavenly one; 'wherefore God is not ashamed to be called their God' (Heb. xi. 16). soul draweth nigh unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand to show unto man his uprightness, then he is gracious unto him, and saith, Deliver his soul from going down, or sinking in the pit, I have found a ransom' (Job xxxiii. 21-25).

Now here is what is meant by the 'old men dreaming dreams.'

Now when this preparatory work is gone through, then the creature is brought forth to go through the *immediate* Visitation of the Lord; then he is called to have his eyes opened a little, and 'sees the vision of the Almighty, falling

¹ It does not say strong 'pain.'

² 'The wicked shall be a ransom for the righteous,' and the new and true soul of man is, when communicated, the righteous spark, or 'right Spirit' of the Deity, infused into the natural mind of the creature, and thus sunk in the pit of ignorance, but at length redeemed from the Grave by the sacrifice of the human selfhood, and works its way upward with the ransomed human spirit, into the 'eternal liberty' of the 'Son.'—C. B. H.

into a trance, but having his eyes opened '(Numb. xxiv. 4). Now he is come to the 'days of his youth,' the work of God is begun in him, the creation begins, he is 'taken up on the Holy Mount of Vision,' and Jesus is 'transfigured before him'; 'he is taken up in the fiery chariot'; 'he is caught up into Paradise, into the third heavens'; 'he wrestles all night with the angel' to obtain the promised blessing; the 'vision of heaven' is opened in him, and the 'vision of hell'; he goes through hell by the power of God, and spoils principalities and powers, and now he makes a show of them openly, triumphing over them in his cross,' and has risen in heaven, and sitteth at the right hand of God.

Here you see the man of youth, or 'young men see visions,' and the same are the 'servants and handmaidens that prophesy,' i.e., giving the true light of God's word; and this is prophesying—speaking or writing to 'profit, to edification and comfort.'

The sun of human glory is put out in the creature! It is turned into darkness, i.e., he sees, by the amazing things that are now revealed in him, that 'all flesh is grass, and all the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away' (I Peter i. 24). He sees that the wisdom of man that shone like a sun upon earth in all earthly splendour, in all the 'religion' that the world have professed—all their 'Christianity'—is DARKNESS; and himself (the 'moon') is now turned into blood, i.e., man is turned into the Lord, man has now the DIVINE LIFE. 'Wonders appear in the

¹ In the creature, where he was crucified, or crossed by self-will. This is the 'Sodom in Egypt.'

ZION'S WORKS

above, i.e., in the revelation of Jesus Christ—the 'above mentioned,—'and in the earth (i.e., in the opears blood,' i.e., the Divine Life; and fire, i.e., the f God; and 'vapour of smoke,' i.e., incense, or praise inksgiving to God for his wonderful works to the of men. God hath now made known to his beloved is of Life (see verse 28), and has made him full of the Light of His Spirit, or His countenance, for d not leave his soul in hell, neither suffered his see corruption, 'therefore does my heart rejoice; tongue is glad, and my flesh resteth in hope' 26, 27).

y, beloved Sister, you may see, and so may your nt, if he will see, that the Scriptures are not but are allegory, and were given in mystery, and their fulfilment 'in the end'—in Zion, the Lord's

Buckle on thy heavenly armour, Patch up no inglorious peace; Let thy courage wax the warmer As thy foes and fears increase. Beneath the Standard closely shelter, Wield the Spirit's 'two-edged sword,' Cut your way through helter-skelter, While 'devils' fall before THE WORD. A glorious Crown there is before you, Seize it now, and put it on! Your captain now goes on before you, He's conquered, and he'll conquer on ! Fear not, Sister, wave your banner! And bid all your friends pursue Unto Simon's house, the tanner, Peter there they all may view; Who now stands ready and in waiting To unfold the heavenly news, That Christ, the joy of every nation, Is come to heal them of their woes. Who, like Cornelius, now are sitting, And his friends, to hear the sound; Who joyful are the Message greeting, Will be healed of every wound. But those that are the Message scorning, And as 'scoffers' they are found, Let them take this faithful warning, While the trumpet loud does sound. Prepare, prepare, come out of Babel! 'Great and dreadful is her fall'; To bear God's judgments you're not able; His thunder will destroy you all.

ISAAC AND REBEKAH-JACOB AND ESAU.

DERBY GAOL, November 28, Year 7.

DEAR BROTHER PIERCE,—You have given me a lesson to learn, but I confess I am not learned enough to get it off by heart as you wish; you have given me no clue. I should like to know what you mean by the figures, for I have but a poor dull head for calculation in the natural way. If you will give me the rudiments, I will try to learn them.

I know this, that there is not a figure in arithmetic, nor a letter in the alphabet, but renewed 'Man' is the substance of. I wish you had told me your meaning for those figures. I am glad that you see the beauty of that passage of J. Southcott's prophecies, viz., 'Put on all the words of Satan, and so come before the Lord, saying, We are thy sons—thy very sons—thy first-born, who were to be as Gods, knowing good from evil.'

But who said this? Have you not understood that it was Satan? Yes, it was he that told Adam and Eve to eat of the tree, and that then their eyes should be opened, and they should be as Gods, knowing 'good and evil.' Well, if this was the Devil, he told a good truth, and now see you are told to plead his very

words as the *promise* of God. Then be assured that this Devil (as he is there called), was no other than God *in disguise*, *leading* Adam to eat of the forbidden fruit; and the same hand, you are also told, that led to the evil, the same leads to the good.

Now take notice, Isaac and Rebekah figure forth the male and female in Adam, i.e., Zion. First, the seed (Faith) was sown in my field-in my soul-and this faith was a spark of the Deity. By the growth of this faith I became a 'living soul,' because this kernel, when it was sown in my soul, drew the essence or substance of my soul ('the Ground') to itself, and then the Divine seed, receiving the human essence into it, and the human receiving the Divine essence, both grew up together a 'living soul'—a God-man! Here was Ad-am But he was alone, and although a living soul, created. he had no power to bring forth the True Light. 'man, even "Adam," was not good alone'; man-alonedoth err; but his helpmate was in him, i.e., the Spirit of Judgment, but this Spirit was not yet brought to maturity, it was only a 'rib,' and it led him wrong (for the time), and this is She of whom it is said, 'His helpmate, did not strengthen him, but surely pulled him down.' You see this exemplified in Isaac, who would have blessed Esau, i.e., Adam judged that the promised blessing was come when he was first made. He claimed the blessing while 'alone,' without the Woman—the Divine Wisdom—and aspired to be a god as he was, viz., the 'natural man' only, or first birth—'the Son of God in the flesh, or 'earthly mind'; and he said, 'I have' (or I am) 'the man that was promised.' But no, Adam,

you were mistaken, it was 'Cain' you had then (wrong judgment), who was a murderer.

Adam must go into the 'deep sleep.' He must go into death. His 'Bone' must be altogether taken from him. He must go down into the 'valley of humiliation' and have his 'judgment taken away.' He must lose all judgment because he made a wrong use of it,—'In his humiliation his judgment was taken away,' and the following charge came against him (Amos vi. 12), 'Ye have turned judgment into gall, and the fruit of righteousness into hemlock.' Again (Hosea x. 4), 'They have spoken words, swearing falsely in making a Covenant; thus judgment springeth up as hemlock in the furrows of the field.' Therefore now he must 'labour and sweat,' he must now go through the dreadful 'pangs of labour'; he must endure 'the curse'; he must go through the 'pains of hell,' the 'pangs of child-bearing,' before judgment could be perfect, and in this suffering he is the female—'Eve,' and so he is 'male and female' in himself. And having borne the curse, he has thorough judgment, a right understanding of the written Word, and finds that to himself 'gave all the prophets witness,' which he knew not while he was only a 'living soul,' he was man alone; but now his Eve is before him in perfection, and he comes before the Lord, claiming the promised blessing; true judgment—the Woman—directs him.

Now Jacob (in this figure) represents myself at this stage of the Visitation; and Isaac (the Father) represents the Lord in his first coming, the Living Breath or Soul infused into the dust; but in the second coming, or state, a 'quickening spirit,' the 'Lord from

Jacob, by the direction of Rebekah, goes to his father with a 'hairy garment' upon him—that is to say, Christ has now the human (rough) nature on; 'the voice' (saith the Father) 'is Jacob's, but the feel is Esau's.' So Zion is the 'younger son' Christ, within, but human without, as all others; and so Christ takes the human nature before God, and obtains the blessing for the human nature, and having become 'Man' in humanity, he is the Wisdom in the human nature to claim for it all that God has promised to 'Man,' and says, 'I am thy Son, thy very son Esau, thy first-born; and thou didst promise that we should 'know good from evil.' 'But,' says the Father, Isaac, 'the voice is Jacob's.' Yes, the voice is Christ's (that's the meaning of it), and the outward being is blessed by and with him, so that we are 'heirs of God and joint heirs with Christ'; the Divine nature or 'Man' being in us and a part of us, and the 'best half' of us, our new or other self.

Here you see how Esau (of himself) would have been blessed first, i.e, mere nature put itself forth as fit to attain Divinity, but the Woman was wiser. Esau must be blessed, certainly, but it must be in Christ; Jacob's 'voice' must be in our rough, 'hairy' natures. And what is 'Jacob's voice?' Even this—'Lord, we are thy sons, thy very sons, thy first-born that was to know good from evil; and therefore, according to thy own promise, we must be blessed. I plead not anything on the ground of what I am in myself, or what I can do or not do, but thou, O God, hast promised me, as a man, Redemption!'

Now whoever has the heart and mind in them to plead

thus, or expect redemption full and complete from God on this ground, they have the Spirit of Christ in them, the 'voice of Jacob' is in them; however rough and uncomely they may appear as natural beings, they are sealed to the Day of Redemption, 'they are Christ's, and Christ is God's.' Praise God! Hallelujah!

Now you see that in my first state—when, though made a 'living soul' ('Isaac'), I was yet ignorant of God's decree—I would have brought the 'natural man' into the Kingdom of Heaven first; and so it is said 'Isaac would have blessed Esau.' But 'Rebekah' shows my last state (the 'Lord from Heaven,' or 'Last Adam,' a 'Quickening Spirit'), or the effect of true judgment.

And thus the Woman that 'travailed to bring forth' stands in Zion, to lead and direct you how you are to gain for yourselves, individually, the blessing of God. Obey the voice that is in Zion, for 'the voice of the Woman (Love) is the voice of God,' and She is the 'Mother of all living,' i.e., She brings forth the Living Word, that you might become 'fruitful branches' thereby; and so the Woman is a Mother to God—the Spiritual Word (and 'the Word is God'), and to you also, because she labours to bring you forth to knowledge. Thus the Woman, i.e., Zion, hath claimed her promise and obtained it, and those that obey the Woman's voice are 'heirs of God,' and all the powers of earth and hell cannot disinherit them, for 'wrestling Jacobs shall be prevailing Israels!' (J. S.), for as 'Princes' they shall have 'power with God.' So awake! ye that sleep, and leave the dead, and Christ shall give thee light!

Vain are all the prayers and petitions of the 'natural man' in the 'religion' of mere nature; they must hear the

voice of the Woman and be led of her spirit, or they are mere 'Esaus' without the voice of Jacob, they must get this Voice within them if they will enter the Kingdom of God; this is the door as the Word saith, 'I am the door, by me if any man enter he shall be saved.'

Now you see that Adam was the 'halting Jacob,' who began to halt between two opinions, 'seeing but through a glass, darkly'; therefore, to cure him of his lameness, he must die, but dying he was taken to the Kingdom of God to 'see face to face.' And this is the sign to you all—I am the sure sign to you—that whosoever believes God's Word, and relies on his promises, shall inherit his kingdom here, and have a Crown of never-fading glory hereafter; for now the halting Jacob stands before God as a 'Prince,' to receive power from his God, which gives him the name 'Israel,' and he intercedes for all you that are the 'seed of Israel' by faith, i.e., you that hear the voice of the Woman.

Now the Woman, 'Zion,' hates Esau (the 'natural man'), and casts her blame upon him, for she once put his clothing on, and gave her husband the forbidden fruit, which caused their Fall and deep sorrow. For the 'natural man' is the Devil, howsoever high he might be coloured and painted (with this world's art and learning); and it is the Woman's seed that 'bruises the serpent's head,' i.e., it is Zion's light that overcomes 'natural' sense and 'natural' reason, and all 'natural' Religion! And the Woman gives you a New Form, and Christ is in the 'Woman's form,' and she has formed the plan for you all to obtain the promised blessing; be guided by her form (of mind), receive her Word, the interpretations she gives of the Scrip-

tures, for these interpretations ARE CHRIST, 'the Wisdom and Power of God.'

'Christ is in the Woman's form'; take her 'form' then that she forms for you; come before God with Jacob's voice, you must not come without that, it is no use—'In all hearts I bid you bring him'; and even if you count yourselves Esaus you will then still be blessed, for see what a blessing Esau had after all (Gen. xxvii. 39), 'Behold thy dwelling shall be the fatness of the earth, and the dew of Heaven from above.' And thus the Devil is redeemed, the natural man become a spiritual man, and being Divinehuman is Lord of heaven and earth—the God-man.

ZION.

TRIALS OF ZION.

RANBY, NOTTINGHAMSHIRE, August 28, Year 9.

To Mr Armstrong.

DEAR BROTHER,—Your kind letter, dated the 6th inst., was received, and we were very glad indeed to have one from your hand, as your pen always expresses the feelings of your heart respecting the blessed truth that God has sent by me, your Brother; and the peace of mind and satisfaction you have in it.

This cannot fail of affording me pleasure unspeakable; true are the words of the Spirit in the Writings of J. S., viz., 'All the powers of earth and hell shall not prevail, so as to make *all* people *disbelieve* the fulfilment of all Prophecy in God's own appointed way.'

There are those that do not hesitate to revile me, and to let go the reins of the tongue against me; but 'Wisdom is justified of her children,' and those who believe have the witness in themselves, so that they need not the testimony of another person to tell them whether or not this Cause is of God.

They know it in themselves, notwithstanding the whole world, except a very few, rage against it. I believed and stood alone in the wide world, without one solitary individual to take my part, but on the contrary, all against

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me; and knowing in myself that I was made (by the eternal Power), a true man, and that in me was the true Signature of Life, and that I was no impostor, I had boldness to stand alone, and to face this whole great world, and to invite them to the combat-whoever was ready to gird on the harness to meet me, and oppose the declaration that I made respecting God, viz., that He is faithful to fulfil His Word gone before, and that in me, His servant, he hath fulfilled it, and even as I have said it was done, and as I do say, and which I shall continue to say-Yes, and to prove too, let the unnurtured, the proud, the spiteful and malicious form whatever weapons they may, their arms will not prosper; their Bows shall be broken, and their sword shall return into their own bosoms; for even some of those who use their swords against me, will yet be convinced that they have judged unjustly, and hated me and condemned me without cause, at least without having such as will justify them in speaking against me in condemnation; for however bright the eyes of worldly wisdom might be, however clear, and however keen and quick to discern what they count wrong, and what they call evil, yet God sees not with their eyes; what He sees they see not, and what they see (to be wrong), He sees Neither will he lay their charges to His Elect; their charges reach just as high as their prayers ascend before God, against those that put their trust in Him.

Let this be your consolation, Brother, and of all who love the truth, viz., that we are in Him that is true, and who can take you out of his hand? And he who seeketh not his own glory, but seeketh the glory of him that sent him (i.e., to justify God in all His ways to man, and to

honour His holy Name), the same is true, and no unrighteousness is in him.

Then here he is who is *true*, and ye are in him by your receiving *his spirit*; and as he that is true is *clean* in the *sight of* Him that sent him, he need care but little for those that would be-dirt him, or for their dirt either.

I am very glad to hear that you are recovered from your indisposition, and also that, while labouring under it, you had a support that man could not give you, no, with all their boasted mechanism in religion, they could never form such a prop to support a troubled mind, as that which the Spirit of truth has made in and by Zion. I am not well in bodily health myself, I know not what it is to feel well, consequently I have great difficulty in doing my duty; I cannot write when I would, for the bodily illness presses down the animal powers; and often when speaking in public, I feel more fit to be in my bed than to perform such a service. But the desire to communicate the light and truth to others, and to set forth the everlasting goodness of God to poor man, and the zeal I have to see the tyrant Priestcraft laid low, these things animate—and sometimes seem to add a strength to me, which is more, far more than natural, and carries me forward in the work assigned me.

Many of my friends in distant places wish to have letters from me, and some of them think it hard that they do not get them, they not knowing what I am daily suffering from illness; I am sure that if they knew, and did consider me, they would write to me those things that would comfort me under my present difficulties, and

that would strengthen me to persevere in my calling; this is what they ought to do for me, instead of expecting me (while labouring under illness, and attacked by enemies on every side, and surrounded by numerous trying circumstances) ever to keep my pen going in writing to them. It is want of thought on their parts, though still I will not blame them, for those who have love in them, do, of course, desire to hear immediately from myself. But I would that they could excuse me, and let themselves perform that duty toward me; I should be very glad to have a letter from them, if love and goodwill guide the pen, but if I am worthy only of abuse when written to, certainly I should not choose that; and if there is a spark of love, respect or compassion left in their bosoms for him, whose sorrows were more heavy than the world itself at one time, and who still is a sufferer in numerous ways, in going forward in the Cause of God, surely, I say, if the common feelings of humanity alone remain in them, they would spare me.

I write in this way because I understand that there are some who have imagined that, because I have not written to them, I have lost all regard for them, and they having given way to this cursed thought, the thing which they judge me to have done, they have given strong proofs—would I take them as such—that it is they themselves are in that state of mind toward me. I, for my part, ever love those whom I have ever loved, I mean that I never cease to love them, no, though they may grieve and wound me, and though they may proceed so far as to load me with epithets that do not belong to me; I can shed a tear in secret to ease my heart a little, while

suffering the almost insupportable and unbearable impression, that those who once seemed so much to love me for the Truth's sake, can now turn to *hardness*, and seem to care not if my flesh was given to the dogs to devour.

But, alas, it is true, some such spirits I have met with, and some such I must expect to come in contact with, because it is written, 'Men thou'lt find are false and treacherous,' to-day profess great love, and show great signs of it, and my confidence in them is gained, because of my natural disposition to think the best of everyone, and to-morrow, from perhaps the slightest imaginary cause, they take offence, love flies away (or rather what appeared to be love), and without any just consideration, to speak in Scripture language, they spare not to spit in my face; and can form their tongues to call me anything that their evil minds may suggest.

I appeal to you, if my lot, so far as this, is enviable. Would you choose such a situation for what you eat, drink, and wear merely? Or would not I, think you, choose rather to live in secret at my trade, enjoying the morsel got by my sweet earnings, with my family, where I should not be the subject of low and fell suspicion, nor be held up to public ridicule, scorn and contempt, as I am; while with pain I behold but very few who have zeal enough to stand forth and espouse the Cause of God, but who, for a great part, have their hearts so cold and frozen, that, instead of saying to me, 'Go on, persevere, and prosper,' language proceeds from them that, if God

¹ There can be no 'taking offence' in those who become one spirit with Zion. The 'offence of the Cross' is to subjugate Self and Sense, but 'blessed are they who shall not be offended in Me.'—C. B. H.

was not my Rock and Support, would be calculated to disarm me, and destroy my energy, and *stop* me in my determination to maintain the position I have taken; and to check my ardour in pursuing the object in view, and in following up the Blow already given to the great enemy of peace and love.

Believe me, my dear friend, that if I were of the world, and if I were such an one as the world thinks me, viz., a mere man without the Woman, or were I a person who was merely under delusion, I have had enought to tire me, and to make me grow weary of deceiving, and I would return to my cobbling trade, and evermore sequester myself from observation, and hide myself from the foul tongue of calumny, reproach and slander.

But a fire is lit up in this bosom, which floods of water can never quench, and the fire is the Spiritual Flame, having Love for its root; and this Divine principle will ever be like cork, that whoever may try to sink it, yet it will swim, in spite of every effort of the opposing powers.

I have great pleasure, notwithstanding the complaints that the decay of love in some compels me to make, in observing that, in every place where the Word of Truth is made known, there are a few who are ready even to sacrifice themselves for the Truth's sake, brought forth in this humble instrument, and who have in themselves the legible proofs of the truth written in their hearts, whose judgment is matured, and perfected by experience, in conjunction with the knowledge afforded them in Zion's plain, unvarnished and honest writings—and honest and

innocent they are, because they are produced by the effectual working of the power of the Great Eternal, who did whatsoever pleased Him with His creature, who, being destitute wholly of any knowledge, had no power to cut, plan or contrive such a way as is made manifest in Zion, it being impossible for the human mind to conceive the things that now appear in the Work, and Word of Truth.

God has worked a way so infinitely beyond the skill of the most subtle and ingenious among men, that deception there cannot be; for I came not in wisdom of words, or of man's teaching, but in demonstration of the Spirit and of power; and though I be but a fool, and weak, yet, if God manifests His strength in such weakness, who shall disannul it? For it is evident to all, that will judge righteously, that a notable Miracle is wrought, viz., that from Edom, he that spake in righteousness, mighty to save, now appeareth; and let these words be remembered on this point (Deut. xxiii. 7), 'Thou shalt not abhor an Edomite, for he is thy Brother.' Is not then the Spirit of Truth, the Edomite that is now come, our Brother? not Christ the Son of Man, i.e., of Adam or Edom? and shall he be abhorred because he is raised up out of Edom; or because he is a Nazarene? Or is it to be counted a thing incredible that God should raise the dead? all know this, that if the dead be not raised, then is Christ not risen, for it is the resurrection of him that was found without fruit,1 twice dead, plucked up by the roots; it

¹ The first and second death (as explained in a previous letter to M. Rowland (Vol. V., pp. 114-121), implies a first and second Birth likewise; the return of man to the dust, and the sinning principle plucked up by the roots, bruises the Head power of evil (the human self-hood) in the first Adam; the Woman's conquering seed is liberated, and the fruit is found on the 'Branch'—'Thou shalt bruise his head'—then Christ the Immortality is born!'—C. B. H.

is the resurrection of this Dead man that is Christ, as it is written, 'I am the resurrection and the Life.' Then it is Life appearing in the dead man that is the appearing of Christ, and behold, this 'good thing' cometh out of Nazareth! a thing impossible to mere human reason, but 'with God all things are possible,' and 'all things are possible to him that believeth.' Now is Christ risen then, and become the 'first fruits' of them that slept, for since by Adam came death, by him also came the resurrection of the Dead; this is all done in him.

What is it all then? It is this, viz., The dead and 'bruised' Adam appearing in Life again by a New creation—a Second Birth of Deity, or of Divinity in the slain Adam! The first creation, or birth, dies or departs, leaving the being wholly dead; but the Second Birth of Divinity in the humanity is life renewed or regenerated, and then is the Kingdom of God seen and enjoyed, 'Except a man be born again, ye cannot see the Kingdom of God.' And, 'Marvel not, O innocent blood, that I said unto thee, ye must be born again' (John iii. 3, 7).

Now in this mystic Death, the Dust, i.e., Adam, returns to the earth as it was prior to the first inbreathing, and the Spirit returns unto God that gave it. And what does the Spirit return unto God for? Is it not to have all mysteries made known unto it, the Soul? Certainly it is; and the Lord is that Spirit, and the Spirit is the Lord! and then when this Son of Man ascends into the Heavenly Sphere to have all mysteries made known unto him, then he descends again, as 'tis written (I Thess. iv. 16), 'The Lord himself shall descend from Heaven with a Shout!' And what does he shout about? We will tell you. He shouts

'Victory,' that is to say, he now knows all the mystery concerning himself, that was until now sealed up in darkness from him; he now knows the mystery of God—of the Father—of Christ—in whom are hid all the treasures of Wisdom and Knowledge, and now he sees that these Three are One, and that they are One in himself. Then he may well shout, for he has obtained the Prize; the lame man now has taken the prey, and leaps for joy that the long lost Pearl is found, the pearl of great price; great was the price indeed that was paid for it, it was no less than death, and the loss of all things that were possessed by the first Adam; but suffering the loss of 'all things,' he obtained a better resurrection (Heb. xi. 35).

Now you are aware how many have set out for the obtaining of this Crown, this Prize, and I'll warrant they would take good care (they that were intending to run) to be very regular and moderate in their diet, and manner and mode of living, so that their bodies might be light; and I'll be bound they would take care to have two good sound legs, but they would not be apt to think of these words, viz. (Eccles. ix. 11), 'The race is not to the swift, nor the battle to the strong.' Again (Ps. cxlvii. 10), 'The Lord taketh not pleasure in the legs of a man.' No, they would not imagine at all that it would be a 'lame man' that should take the Prize (or Prey), one that could not run without the use of a Staff, plainly, it must be one that of himself was lame, and who trusted wholly unto his Staff, i.e., unto God, then God gets the Prize for him, and in him. I Cor. ix. 24—'One' ('the One God, and His Name One') 'getteth the Prize.' And now since God has done it, who can undo it? Who can take the Prize from him

that has it? No one. They may rage and rave, and may count the man unworthy, and wonder why such a man should be put in possession of the Prize; but as we before said, God doth not see with their eyes, he knows whom to choose, and he chooseth whom the world doth reprobate, and whom they think, of all beings, the most unfit for the purpose. And now what use is it to find fault? Surely God knew me altogether before he called me, could He be mistaken in the person? Had he not before him every act of my life from beginning to the end? Surely he saw it all perfectly; and yet nothing that I had done in time past, nor any fault that I should be guilty of (as the world call it) in time to come, prevented the All-wise and Good God from making His choice, or from calling me to this Great Work, for in J. Southcott's Writings He saith, 'I knew before how they would act, what every man would do.' And I will ask the selfrighteous, and the imaginary prudent, and those who have forgotten themselves, and forsaken humility, what will you do if God changes in his love and goodwill? Where is your stability? where is your foundation? Is it in yourselves, because you are more virtuous, more upright, and more prudent than me? Search within yourselves, and look at all your life past, and see if you can find therein a heart better-disposed toward God, than is in this one with whom you take upon you to find fault? Which of you would sell all that he had, and would choose to endure all afflictions for the sake of God, that you might 'win Christ'? Who among you would forsake Father, Mother, Wife and Children, for the love of God? Or who among you would not take care to devote yourself to your children

before you would to God? Who among you would make yourselves poor for the Lord's sake, and become all that was foolish and vile in the eyes of the world, for His sake; 'enduring the cross and despising the shame'; which of you, I say, in whose eyes I am vile, would choose such a path for the love you have unto God? And who among you would go forth trusting alone in the power and protection of God; who of you ever formed so good an opinion of God, as in this manner to believe Him, and to trust in Him? Then be it known unto you, that he who did these things is righteous before God, and in doing these things all righteousness consists; 'Blessed is the man whose iniquities are forgiven, whose sin is covered; Blessed is the man unto whom God imputeth not iniquity, and in whose spirit there is no guile; Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of Life which God promised to them that love him.'

Who, then, was this Man that endured the temptation here mentioned? Was it anyone of those, such as Smith, Carlile, or others, who vilify him that did endure it, and labour to bring him down from his excellency? and can they or anyone else take that Crown of Life from him unto whom it is given, and whose right it is? No, he is blessed, and who can curse him? Try your skill, sirs, be as spiteful as possible, put forth all your power, and let who will aid and assist you; the 'blessed' still remains blest! It is GOD that has done the deed, and no man can undo it!

You that take up stones to cast at Zion, your stones will rebound back upon your own heads; and see if

you can pass into Life, while you despise and speak evil of him whom God has made the doorkeeper! and force your way, ye hypocrites, ye despisers; but you shall wander and perish, you shall grope for the door of peace and Life, but while you are at war with Zion, and revile him, you shall not find it, imagine what you will unto yourselves. You will live in your own 'hell' that you have chosen for yourselves, and in it you will perish like your own dung; for the whole world of you are nothing in God's sight in comparison with him who has returned to give glory to God, though he be in your view a Samaritan. To what purpose is your pissing against the great and high wall of Jerusalem, the City of Truth; think you that your piss can make it fall? and your speeches and your wisdom are no better, and no more regarded by the God of Truth! neither can it hurt me while God has said, 'I will never leave nor forsake thee.' No doubt you are very good, and God ought to favour you for your uprightness; He cannot forsake you, because you are so much better But as for my part, I know that God than others. forsakes me not, because 'His mercy endureth for ever, and in it He doth delight; therefore I deny self and honour my God, speaking well of His name, despising my own; and though you wish to cast me down as one unworthy of anything from God, yet I shall stand, for it is written, 'He that honoureth me, him will I honour.' I shall now conclude this, remaining your ever loving friend and Brother,

ZION.

¹ Read 1 Sam. xxv. 22; 1 Kings xiv. 10; xvi. 11; xxi. 21; 2 Kings ix. 8.

I feel very sorry that there is not a convenient place for the friends to meet in. Yet, when we had the Chapel, there were but very few that would be at the trouble of going there, and I confess that it used to grieve me very much; but I find no fault with them, they were at liberty to come or stay away just as they please. I do not desire to have any command over them, they know best what is right and good for themselves as merely rational beings, and I will not presume to advise them or to dictate to them; nor will I attempt to teach them anything unless they require it of me, or condescend to ask me respecting the things of the Kingdom of God. I have striven much for the happiness of those that now show a disposition to destroy mine if they could. Thus they fulfil the Scriptures (Ps. cix. 5), 'They render me evil for my good, and hatred for my love,' and they make a diligent search after my sins. But just so the Scriptures say they would do, as follows (Jer. l. 20), 'The sins of Judah shall be sought for in that day, but they shall nowhere Why, then, if God has said that they shall be found.' not be found, it is in vain for anyone to look for them; this they will find, viz., that in looking for mine, in hope to condemn me, their own will appear to their own condemnation.1

How are my dear Mary and John Wilson? I hope they are well. You inform me that Mary is very angry with me because I do not write to her; but I have not written to anyone in London since I left, except to Mrs Twort. There would be cause of anger on her part, had

¹ See Rom. ii. I.

she written me a kind letter and I had taken no notice of it, but I have not seen any from her or John, though I should be glad to receive one. I hope they have not taken up with strangers, and forgotten their duty to me as (merely) their parent or natural relative, leaving out every other consideration. I hope they will favour me with a line, for I greatly desire to hear from them. I do not cease to love them, nor ever shall, if even they could lose the affection they always professed towards me.

There is no shadow of turning in me, and I believe that, so far as it has been in my power, I have manifested a disposition to serve them, but at the present I have nothing (temporal) at my disposal, and am sorry that I cannot send them some token of a father's regard; all that I have to give is the Word of God, which the Father of Mercies thought me worthy to have in my possession, for He said that the labourer is worthy of his reward, and my God knows, and I know, the bitter pains and labour that I went through for its sake. knows her child is her own, and not another's, for if another were to attempt to claim her child, she would soon say, 'How can it be yours? the child is mine; I suffered to bring it forth, and surely it is I, then, who have the only just claim to it. I am his Mother. went through the bitter pains of labour to bear him, and no one shall take my child from me!'

Just so the Truth is my child. I went through the travail-pains for it, and now it is *mine*; and if anyone *desires* to see the child, I am willing to show it to them, but I had better not introduce him any more to those

that have seen him, unless they inquire kindly after his health, and wish to know how he progresses and grows; for by introducing him too often uncalled for, they might begin to dislike him, and to care but little for, and think very slightingly of him.

So I take care of him, and keep him in his cot, and only bring him forth to those, as I say, who lovingly inquire after him. You know how much a loving Mother delights in seeing her little one noticed by her friends; she would feel it far more than any attention paid to herself, and if her child is slighted, and no notice taken of it, she has an inexpressible feeling on that account. Well, now, I know that Zion's Babe is a lovely child, and he smiles on all that will take him in their arms, and will lovingly kiss them; and I know, as I say, the pangs that I endured to bear him, although I now 'remember no more the anguish for joy that a Man' (the true Manhood-'Christ') 'is born into the world.' And just as it is with the natural Mother as to feelings respecting her child-either in loving or slighting the babejust so it is with the Spiritual Mother of the Living Besides, if the Mother is conscious or certain that her child is born in wedlock, and that he is not base-born, that she herself was lawfully married at the Altar, and that the union—the lawful union—with her Husband has produced the offspring, it must be grievous to her indeed to be looked upon as an harlot, and her child treated with indifference, as if he were a bastard, because the Father might be for a time away somewhere, so that he could not be produced to everybody.

Well, now, you read such language as this in Scripture,

viz., 'Thy Maker is thy Husband,' so that you may truly say that the Creator made His Wife. Yes, He created Adam—the Masculine Virgin—and this is the Virgin that conceived and brought forth the Son Emanuel—E-man-uel—God-with-us! And now is not this the Son of Man? Yes, it is, the Glorified Son of man; he died, conquered and overcame, and rose again—the Son of God!

But now unriddle the following, and when you have solved it, take the comfort of it (Matt. xii. 32), 'Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that to come.' No, he that can speak a word against the New-risen Life can never enjoy life, he shuts the door of life upon himself; he may see the Kingdom of God in a sense, but he can never enter it or enjoy it; and this is all that I shall say on this point at the present.¹

I should like to have a line from my Brother William, he might for once, in a way, spare time to write to me; I have much to do, as he must know. You tell me, dear Brother, that Wm. Ward is an honest and well-meaning man; it gives me pleasure that you are in friendship with my Brother, I assure you, but I do not know what reason you might have for thus speaking to me of William, whom I must know so well; no one

¹ Zion, as a man in the outward nature, counted himself no better than another, but was a partaker of our infirmities. So, however some (self-righteous) might blame, and whatever fault might be found in this respect, all is overlooked, for the 'times of ignorance God winketh at.'— C. B. H.

has represented him to me as being anything contrary, and as to myself, I never disparaged him in any way, I always loved him, and as I say of my Mary and John so I say of him, and I think my Brother will bear testimony of me that my intentions towards him are true and genuine. I never desired anything from him whereby he or his family would be injured. I have not required my relatives to support me, nor have I distressed them for temporal things, but would much rather add to them than take away; of this disposition I have the testimony within myself.

I did not try to bring them to the truth from any sinister motives, or hoping to get their support, but, on the contrary, my heart's desire was from the first that, as I was called to the Glory of God, they may partake of my spiritual blessings, and temporal also, if it pleased God to give me any. My heart was enlarged, and my desire was that they may share my good; to this feeling toward them I can swear, and if I am deceived, or a deceiver, yet I have given them a proof-that, if possible I could be such an one—that I love them, and I confess I do desire their love, and this is all that I covet I should feel myself happy would they assure me that their hearts are with me in the love of God and of His Truth; and if they count me worthy of a kind letter, I shall expect one soon from John and Mary, or from my Brother.

I have heard of Mr Bernard's production; he is a Doctor, I see, set out to cure poor John Bull of his decline, but I am doubtful of the virtue and efficacy of his medicine. The cough is so bad (of poor Bull) yet,

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that he cannot sleep for it, and while the cough continues the symptoms of decline are evidently strong, and decline he will in spite of all their prayers.

It is true what appears in Moore's Almanack, viz., 'The Doctors are administering everything to John Bull but the right thing' (that's true, but the 'right thing' they despise and reject), 'and so sure as they do this they will be brought down into the Gulf of everlasting contempt; the morning star is despised, and they will never see the day till they turn unto it, but they will have the night blacker and darker.' Mr Bernard, and ten thousand more of his sort, will never do any good; it is not God's way, and it must perish like a Will-o'the-Wisp.

I have written a little to O'Brien, Esq., will you be pleased to write it off in your hand, and forward it to him; let us see what attention he will pay to the foolishness of God; for so must God's wisdom appear to the reputed wise (and I am sure that never was wisdom so set at nought and rejected, as at the present time); 'a good cause why, you will say, for it could not be counted foolishness till it did come and was spoken.' True; and then if the Scriptures were not to be fulfilled in every point, how should we believe that they were given of God by inspiration? The fulfilment of them, in some respects, may not be exactly palatable to sense; but faith approves it well, and all things are right, and work together fro good.

I don't know that I have anything more to say to you at the present, only that I am not surprised that

1 As Physicians of no value.

none of the 'great' men condescended to answer any of the letters you wrote them; we could hardly expect it. Have the goodness to give my kindest love to every one of the friends, with sincere thanks to you for all the exertions you make to let the truth be known, and none of us can do any more than the best in our power.—I remain your very sincere friend,

ZION. THE CITY OF TRUTH.

P.S.—I feel obliged to you for the information you give me respecting my family, and of Margaret's safe arrival in town. Her Mother upbraided me several times for wishing to keep her child from her, and it was the Girl's wish also to go home, so it was best for me to please them, and perhaps it will, in the long run, please myself likewise. I wished, of course, to do what I could for the child, but now Mrs Ward shall have things her own way altogether, as far as I'm concerned. I love the children, but there are none of them that adhere to me in the way I wish, nor the Mother either, and I shall not cross them. Please to request of Mr O'Brien, if he should condescend to answer, to direct to you or to my Brother; and I shall feel obliged if you will let Sister Twort read all that I have now sent you.

This letter seems to mark a stage in the ever-growing superiority of the God-man, a further innate discovery of his eternity is made, and a departure from mere worldly ways and ideas is discerned; and it is made evident that the 'body' of people at first gathered to him (by the novelty) were not the permanent and

abiding spiritual race, who shall ever live with him. Look at his solitary battle with the whole world, and his disdain of all its 'charges'; consider how bodily depression is overcome by supernatural strength; and how unenviable a lot was his, by the thoughtlessness of professed Believers, and the consequent severe trial of his affections. What proof of honesty, what impossibility of deceit! A Miracle, indeed, by the raising of the dead! and good come from Nazareth, and the Prize obtained by the lame!

The unerring choice of God—so contrary to 'common' sense-renders his blessedness secure, despite all efforts of outward powers and their futile 'cursing.' impotent all the attempts of the despisers and revilers of the Instrument of Life!—like water against a wall -their doings as disregarded; and of as little avail against the permanent stability of Zion. shown likewise for the first time a diffidence—which is further developed by circumstances, and increases by conviction as time goes on-in holding forth the Truth, unless desired and enquired for, illustrated by exquisite natural comparison of the Mother and child, the delicacy in introducing it if slighted; and the keen feelings of the 'created Wife of God.' Zion's spirituality and still-perfecting absolution from externals, becomes more and more apparent from this date, and is powerfully exemplified in the following Epistles of October 1 and 18.—C. B. H. January 28, year 59.

THE PERFECTION OF NATURE.

BARNSLEY, October, Year 9.

To Mr Bradley, Sen.

VERY DEAR AND BELOVED FRIEND,—I fear that before this time you have suffered much anxiety on account of my delay in writing, but I trust you have learned to be quiet, knowing that all things are working together for good toward all whose inclinations are God-ward. It must be so, for it is God's decree, and no power can prevent it. I find in my own experience numerous things that put patience to the work, and being put to the work it is proved that 'patience has her perfect work.' And what is it all for, but that at length we might be perfect, entire, lacking nothing; then since in the way of trial and opposition of the flesh, in every shape that it may show itself, lies the way to the perfection of our nature, which is God in us, O let us kiss the Rod, and Him who hath appointed it for the accomplishing of so glorious an end in us. 'Blessed be God who hath shown us light'; and again, 'Blessed be God who is our strength, while we are perfect weakness.'

What is God? says one. O, I answer, He is the perfection of our nature; he is that glorious part that at the other side Jordan we could not behold. He is

our perfection, who, if we desire him, and incline toward, cannot, nay, will not keep from us, i.e., when the desire and inclination produces obedience; then we say, My Beloved is mine, and I am His! Therefore it is written, 'Yield yourselves unto God as those that are alive from the dead'; so that in our yielding ourselves to that which is our perfection, lies our strength, at least it is when this is accomplished in us that we find ourselves strong in the Lord, and in the power of His might, because then God is with us—'the Holy One of Israel is our Refuge.' Selah!

Now this is the first step toward perfection; now we begin our journey, now we ascend upward, now we begin to go up the winding staircase that soon will lead us to the throne of Judgment, where, with wonder, surprise and joy, we look down and behold all the winding mazes through which the All-wise has led us, that at last we might come to union with our true and decreed Mate. 'Brethren, I count not myself to have apprehended, nor do I count myself to be already perfect, for who can find out the Almighty to perfection? But I am forgetting those things that are behind, and reaching forward to lay hold of those that are before'; 1 and though I have the Grace and power of God, a goodly portion, yet I will have more! that I might have more of the Heaven into which I am already passed, 'self' in every shape shall be conquered.

The power of God has bruised his head already, but his whole *body* must perish, every point of it and every atom; but it must be by means of the voluntary

¹ See Phil. iii. 13.

act of your own wills. Will ye, that corrupt nature should die? You say Yes. Then you know that the order of God is, that Israel's hand must be first the one to put him to death, and then the hand of all the people; then follow the example of him that gave the first blow, and now spare not, let your blows come thicker and faster, until the carcase of the abomination is seen to move or stir no more. Be valiant for the truth (without you), O not only so, but within yourselves (chiefly); see that ye do the truth, for he that doeth it cometh to the light, that his deeds might be made manifest that they are wrought in God; and when he is come to the light, it maketh manifest what he is-in his own nature, what God is in His own Nature, and so lighteneth the eyes, that a man has a glimpse of the Supreme Good, and then he reaches forth after it. that he might get it, if there is anything in his way, and he sees that thing, he naturally will remove it out of his way; for though, for a while through the dimness of his sight, he may not perceive all impediments that are in the way, and on account of his not having a proper view of the nature and evil effects of those impeding things (whatever they may be), he may still let many of them lie in his way; yet, as God is infinitely good, He undertakes to give him increase of light (for the man's heart desires it) more and more, till at length, after stumbling over these obstructions perhaps several times, by which he is hurt, till his heart is made very sorrowful, then he opens his eyes and sees what is the matter, and clears away the things that were obstructions to him, and being more and more liberated,

he goes on his way to greater perfection, rejoicing, doing just as the Word directed him, 'Gird up the loins of your mind.' And so by mere force of spiritual arms, he runs the race, subduing the flesh, and having the Spirit raised up in its stead.1 And to 'subdue the flesh' means something more than many 'great men' are wont to attach to the words, for some eminent 'Philosophers' have wholly confined the word and idea, to the subduing of the visible animal nature by abstinence and self-privation, until none of the animal nature or passions can move; so that even an inclination to marry (let the ideas on that subject be ever so pure) is overcome; and the ordinary disposition to eat a proper and even moderate portion of food, they deny themselves, till the desire fails. Now I am sure of this, that to eat heavy food, and to drink much, especially of strong liquors, is very injurious to a student, and will most undoubtedly hinder his way to learning; and the more moderate we are in our diet, and the more homely and coarse our food, the better it is for our bodily senses; and the more we will therefore voluntarily subdue our flesh (in this sense) for God's sake, the more we shall know of Him within ourselves in spiritual enjoyment. And, for my own part, I certainly see the necessity of keeping my senses clear and unencumbered (more than ever I did yet), that I may do, to the perfect will of God, that work which is assigned me. But the subduing of the flesh in the true Scripture sense and meaning, is nothing less

Light then is 'the most excellent gift'; by its precious qualities we may see how all things have been, are, and will be: so that the path is clear, and a right view obtained of all spiritual objects, before invisible and unexplored.—C. B. H.

than the changing of the vile body (of corrupt nature), and turning the being, who is the individual subject of that, into a Divine being, i.e., into a living, spiritual 'man.' See these words, 'I will pour out my Spirit upon all flesh.' And who is this 'all flesh'? I answer, It is Satan; not an universal Satan (as the Word seems to speak of), but the individual Satan, or corrupt nature. (For he was 'Satan' who had corrupted the pure life after he had received it.) And why must the Spirit be poured out upon him who was 'all flesh'? I answer, To melt down his beggarly elements, and make him another being-Spiritual! And what regimen perform this miracle, but the pouring out of the Spirit, according as the word in the literal Bible says; and must not the inner sense and substance of the 'dead' Bible be written upon the heart? It must; and when this is done by the power of God, and in the way He in His wisdom purposed, then behold, the Life worked in a man by the Divine operation, is in reality the true Bible. Yet when I make assertions with respect to this new Life wrought in me, I must use the literal Scriptures to confirm my authority, when speaking to the ear or mind of another, in persuading them to salvation!1

Well now, let us have this for the foundation; let us have God in us, and let the senses be clear to *understand* the way of His coming, and the *time* also, and where and in whom He is come by His

¹ This is one of the reasons why the Scriptures are written in such varied metaphor: that the numerous symbols (comprising every mode, condition and function of Life or nature, whether animal, vegetable, or mineral) may convey the instruction of the Great Author of all, to the natural mind, which is the only comprehending medium (of animal man) whereby the Spirit is accessible.—C. B. H.

ZION'S WORKS

il and Almighty working, and in fulfilment of Prophecy. This is an essential point. Why? the moment your eyes behold this, that your heart receives a powerful influence he very Source of all blessedness itself-God, prerogative alone it is to bless. I can give you ord of truth concerning this, but it is my Source shom the blessing comes. I cannot give life and your heart-though it might be given to you as the Word; but God Himself is the power, He Glory, and the kingdom is His; and to His love, wisdom and power you must look for all ion to be wrought in you. But as the spirit of eature's mind is renewed by the eternal power, mind is joined with that Power and Spirit, and re when the creature expresses his mind in the

inward dictates, as well as to the verbal message of the truth that you have heard, in the outward ministration of the Word to your ears, which informs you of the way and manner that God has now fulfilled His Word in the vessel appointed; and that by sending the awful stroke of death and the curse here, there is now no more this curse pending—this 'awful Egyptian stroke' is passed, and you are for ever delivered from the fears which once haunted your breasts—of Hell torments, etc.

This information is most essential for all people to have, because the fears and miseries that were prevalent and predominant in men's minds, because of this knowledge not being communicated, were such heavy loads and hells to the mind, that they were tied and bound with this chain, and if they would run, they could not, because of the horrible incubus laid upon them in the night, which ever and always crushed the idea, if it arose in the mind, of aspiring to a union with the Glorious Source of all Life and Good. And another thing, they knew not the way to set about it, and some who did attempt it, made sad mistakes about it.

Many who were not troubled with the spirits of bondage and cruel fears, but who have been from the ground of mere nature, all amiable, easy and quiet in their dispositions, and of a placid mind; many of these have imagined that they have had the Virgin—the Spiritual Life, and they have put themselves under

¹ Zion has Mr Greaves in view here for special reference; but how generally is it the case that natural 'good' is mistaken for Divinity; or as being the effect of professed 'religion' and its mere moral code. This is intuition of the outer world only, and as such, admired by it, whereas it is but a deceptive appearance in place of real virtue.—C. B. H.

severe and rigid discipline, and have arrived at such a state of stoicism, and what they call 'self-denial,' that they have astonished the world. 'Surely this man is the power of God!' said the people, but No, the man was not born in the sphere of the power of God, nor did he live in it. But it may be that the example of many of the Ancients might be worthy of our imitation now, as to the regulation and ordering of our outward life, inasmuch as we have the Basis to build upon.

But if a man was born in the sphere of the power of God, he would of course be the recipient of that power, the power of darkness and the power of light would be wrought in him, and you would see the fruits-he would have explained the mysterious Word of Prophecy, because, I say, he was born in that sphere. Yet the man that is so born may not have arrived to that pitch of self-denial, in the way that the former-mentioned men have spoken of it, and set it forth; for if it were to be so, and the man had much of human wisdom, learning and invention, and of bringing the outward body down, etc., by mortification of the animal being in the way whereof men speak of it, that it should be; then it would be said that the man attained unto this power because he was so good, and because he secluded himself from all society, giving himself up to study and self-possession, forbearing to eat and drink, etc. But the man born in the sphere of the power of God, had none of these things by which to obtain that power, neither did it please Infinite Wisdom to give His secret to any of these, but to one—a fool, and compassed with infirmities, that human wisdom or flesh should not glory, and that the

man born in the sphere might glory in his infirmities, that the power of Christ may rest upon him. But now that the foundation is laid, the Basis formed, and the power come forth into visibility, now I say, upon this Basis, and along with this power, let us hear the Philosophers, let us receive some of their good and wholesome lessons, their strong and reasonable arguments in favour of a life of habitual and unremitting moderation in all things; let us hear them point out to us the infinite (natural) good that will result to us from moderation and propriety at all times and in all cases; for these men have had the Spirit of God with them in their sphere, and now we know how to use and apply their advice and arguments.

Happy will it be for you, my friends, if you can attain to such a portion of 'Philosophy' as that you shall never be angry, or put out of the way on any account, and while a man rages at you, for you to be quite calm and courteous to him. Happy for you to become such a 'Philosopher' that you can, with a thousand times more pleasure, abstain from taking too much liquor, instead of destroying your precious faculties of thinking by over indulgence, and so be a 'Philosopher' in everything else. I am not saying that if you give way to all the animal tempers and passions, that they are what is in reality sin, neither do we consider them in the light in which the professing 'Christian' world views them; but this I am sure of, and I have the

^{1&#}x27; Shilohism,' under this rule, deprives us of no real and rational pleasures, on the contrary, enhances the *enjoyment* of whatever is good to use in nature. All that we have to abstain from is the *letter* religion, and to *submit* to the dictates of the *Spirit*, however such may *cross* nature.—C. B. H.

in myself, that if a man desires much of witness Heaven within himself, he will go in the way in which it is to be found, and he will strive to remove out of his way whatever might impede his progress; and when he finds that he has injured himself by a too free use of anything, surely it will be wise of him to tack about. do so no more—for he will find that every and impropriety done by him is sin against goodness; put the ugly thing, whatever it may be, out of the way of the pure Spirit of God within him, and then see if his Search out within joys will not abound like a river.1 yourselves for those Diabolians that are secretly wounding you, and turn them out, they will surely fall before you now if you will begin to be determined, they cannot abide, because their Head power has received such a fatal bruise; but clear yourselves of the little devils, fretfulness, peevishness, discontent, wishing for more of this and that, and sad because you have it not; be quiet, and let all things sit easy upon you, all is well, and all will be well. Be just and fear not, and hope all things, and look for all good from God whose nature and essence is Love, and cleave unto Him by living in Him. But some will say, 'How shall I live in Him?' Bless me, He is not far from you-above the sky! feel after him, he is nigh thee, you have only to attach yourself to him; the moment you leave the old man you are in the new! Be sure then that you put off the old man

¹ The wondrous freedom bestowed upon us by the Gift of the Spirit—the glorious and eternal liberty of the Sons of God—imposes (perhaps) the need of greater caution, care and self-restraint in the things of the rational sphere; but if the New Life is allowed to have free concourse within, it keeps us in the right path, through its ever-upward tendency, to rise above mere earthly feelings and desires.—C. B. H.

with his deeds, and come and conform to the new in all things, for this is the 'feeling after him' that is meant; and when you have done this, you will not want to ask me how you shall live in God. It is only the operation of an 'I-dea' (man joined with God in spirit) in the mind, that passes you over unto Life! You believe that God is, do you not? Yes, you answer. Why, then, believe the following words: 'He is the rewarder of them that diligently (not slothfully) seek Him.' [Not those who spend their time in the acquisition of worldly learning, and neglect the great blessing now offered (R. H.).] Then double your diligence in all good, putting off all bad in every form, and you will soon come at Him, and the reward you will know.

Now the one talking this way to you, knows all your infirmities, not by theory, but they were all written in him along with his own. It is not a being superior to yourselves that writes, but one of the same kind, who has experienced all your infirmities, was made a partaker of them. He is not one of those who boast that from his infancy he was all right, and without a wrinkle; no, he had many wrinkles, and these are being taken out even now (in some points) every day. Don't mistake me. Were I not so, how could I feel for and sympathise with you. But so sure as there is a God, every wrinkle of mine will be taken out, and I shall be made straight in all points.¹

And what am I but the pattern as well as example for

The Divine Life had to grow up with, and was tempered by, the human faculties to our standard, and be made conformable first to our indigences and necessities. Thus it was kept down to earth, and among us, for communication to our nature; otherwise its ever-exalting quality and virtue could not be confined in the clay tenement, and 'Zion' would be unattainable on earth.—C. B. H.

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Be of good courage, and hope all things, and put elves forth in the right order to the obtaining of all al blessings. They cannot fail; take them, they are—you that lean toward God and His truth.
ell, now, I must begin to talk of something else, very kind letter that you sent to Nottingham I did beive till the 24th September; but I expect you will ere was time enough since to answer. But, prithee hear me. We went to Ranby from Nottingham, hile there I was attacked with such heavy sickness, as so oppressed with inward feelings of illness, that most part I had not life (in a sense) to put pen to The talking to the friends fatigued me very much, was obliged to talk to them while I had breath. I

The talking to the friends fatigued me very much, was obliged to talk to them while I had breath. I ed much, and was more sorry, I believe, than yourat I could not write.

there, and visited Ashover and other little places near, and were much pleased to find the friends increasing in knowledge, and desiring after the Grace of God. When at Chesterfield the same old gentleman came over from Leverton to request us to pay him another visit, and he was in hopes of getting the Methodist Chapel for us to speak in. We fixed a time to go accordingly, and in the intermediate period went to Sheffield, for the friends there were so anxious for our company. After a week there we proceeded to Leverton, but the Chapel could not be had (and, indeed, we did not expect it), so I spoke out in the open air under a Windmill, with St Patrick's Cross over my head. There was a fairly large assembly, and they paid great attention; but when speaking was over, we had an attack from one of the great guns—a 'Preacher,' forsooth—and there was a smart fire kept up on both sides, till the enemy was so raked fore and aft, that he 'hauled his wind'—as to argument, and let fly abuse of grape, canister and langrail (his last shift). Under this he took refuge, and we went easy into Port.

We stayed all next day, and set out at three o'clock next morning on foot, seven miles to walk to Retford, a dark morning and heavy, but we trudged on jovial as could be, and found at Retford the coach going off to Sheffield. The old gentleman paid our expenses backward and forward, and said that he had in his mind to give fifty pounds toward supporting the Cause, but this he has not done yet. We leave him to his own mind about that.

When we arrived at Sheffield again, we were informed that a respectable gentleman was in quest of us, and in a VOL. VI

few hours' time we had a visit from him, with a letter from you, of which we were very glad.

Your good opinion of this Gentleman (Mr Greaves) was encouraging to me, and I was the more, on that account, disposed to give him a gracious reception at once; but you know that I am a little on my guard when 'Philosophy' and learning are about to approach me. Nevertheless, the gentleman's appearance, demeanour and address was so truly imposing, that all coyness on my part vanished at once. We fell into conversation, but you may be sure I watched narrowly his words, in order to discover his object in visiting me, and how he was taught inwardly, and whether he did admit the principles from which my plain writings were produced.

I must expect from a man of his high talent and surprising power of intellect and deep penetration, that my productions would be found fault with as to their style, mode of expression, diction, etc., for it is written (J. S.)—

'Some men of learning will chastise.'

But such chastisement I can very well bear from such as Mr Greaves, for whom I have, from three or four conversations with him, conceived a great friendship, and I am heartily glad that Providence has sent to me, through your means, such a Gentleman. I conceive him to be a sincere man, and he seems disposed to render service to the Cause by all the talent and influence he possesses. The principle, he says, upon which I have written, and the Source from whence it comes, he must acknowledge. 'I find no one' (are his own words) 'so highly-taught as yourself, and I must believe it, I can do no otherwise.'

We had much conversation and argument together respecting the Messiahship, the title 'Zion,' and about the nature of my Call. These things have been pretty well talked over between us, though so short our acquaintance.

He was disposed at the first for upsetting my position as to the Messiahship, thinking that it might be a notion only that I had adopted, and did not at all seem to consider what I went through in order that I might stand on that Holy ground. He would have it that Messiah was a universal person. Here, surely, was the 'broad road.'

But I argued, then there was a universal suffering of the pains of Hell, the sorrows of death, of the wormwood and the gall, the bitter agony in the Garden and the sweat There must then have been a universal suffering of the 'cutting whirlwind of the Lord, going forth in fury'; there must have been a universal suffering of all that shall believe, or of the whole of the human race; whereas the Scriptures plainly declare that these sufferings fall upon one who is termed the 'Head of the wicked,' and is also called the 'root of evil,' i.e., the head of all wickedness and the root of all evil is found is this person, viz., John Ward, when the due time came for the manifestation of evil and of good; therefore is the man's name, in the spiritual world, the 'Man of Sin,' the head—the King of all that is evil and wicked (i.e., opposed to God the Light) is, or was, in him revealed. Then surely he it is that drinks the 'bitter cup,' in order that the Man of Sin who came into the Temple of God, might be consumed. Yes, and as the very man (John Ward) was designed for this, he also was designed and appointed of God to eat the fat, and to drink the sweet, and to send portions unto them for whom

nothing was prepared 1 (see Nehem. viii. 10). Then is it not the bitter and the sweet, the gall and the honey, that make the 'Anointing'? I think so (see Isa. vii. 15). Also you read that John ate the Book that was bitter and sweet (both the curse and the blessing), and in these two main ingredients are all the sweet spices that compose the 'Anointing Oil.' See Exod. xxx., read from the 30th verse, or the whole chapter, and perceive that this anointing oil belonged exclusively to Aaron and his sons; and who is Aaron? Is it not the Divine Life interwoven with the human? It is; and this done in the person appointed. And who are his Sons upon whom the oil is to be poured? N.B.—There are two sons of Aaron, viz., Nadab and Abihu, who offered strange fire before the Lord, and were devoured by fire from the Lord for their presumption (see Levit. x.). These two you see here, were carried out in their coats (i.e., they died in their sins) out of the camp. Now these two were only Aaron's self, who at the first died in his sins, that is to say, the principles by which he offered strange fire before the Lord-signified by the two names Nadab and Abihu—these principles were devoured by the fire of God, because Aaron drew near unto God in his own self-might, self-confidence and self-righteousness. He offered the 'forbidden fruit' (his own natural reason); this was the 'strange fire.' Was not Aaron himself smitten with the plague of leprosy for his rebellion? And this is the same thing, only the figure differs.

¹ Nothing could be 'prepared' till this experience was in operation, which is the 'preparation' to eternal Life. Then the character is feasted with the knowledge of his Sonship; all good things 'full of marrow and fatness,' the sweet promises of God are his, and he bestows to each believer his individual 'portion' (according to the natural capacity of each) of the blessed inheritance, thus making them 'joint heirs.'—C. B. H.

Now read these words in the Greek Scriptures, 'If ye die in your sins, where I am, ye cannot come.' The true Aaron then did die in his sins, and was cast out of the camp; and where God was, he could not come. He was lost, and he suffered this 'forsaking' until his sins—his 'Sons'—were consumed, and were no more—the human self-hood was slain.

Then were two better principles raised up, viz., Eleazar and Ithamar, which two names express the change that takes place (see the 6th verse). On these the 'holy oil' was to be poured; that is to say, that Aaron, the Spiritual new-created being, was made fit to stand before the Lord. Then was fulfilled what is written in the Prophet Isaiah (x. 21, 22), 'The remnant shall return, even the remnant of Jacob, unto the mighty God. A remnant of them shall return: the consumption decreed shall overflow with righteousness.'

Now here in Aaron's two first sons you see this 'consumption,' and you see the 'remnant' return when the human self-hood is consumed; and this remnant that was left—i.e., what was good in the human heart, signified by the two latter Sons, Eleazar and Ithamar—returned to the mighty God; and at the consumption of the human self-hood, or when that was accomplished, there was an overflowing of righteousness with the remnant, viz., he that endured to the end of the sinning principle!

[It is interesting to observe how the *intent* of the Spirit of inspiration was concealed in the *meaning* of the names employed in this Parable. Aaron, the 'mountain of strength,' when built up again after the destruction, in

his first state (represented by Nadab, 'a voluntary gift,' 'a prince'), when he made an offering of himself to the word in the letter, and became thereby a 'Prince of Darkness,' and Abihu—'he is my father,' i.e., the self-wisdom and self-confidence begat presumption and opposition. 'Ye are of your Father, the Devil' (the Adversary), and 'the works of your Father ye do.' These were the offsprings of his old ('natural') mind. Then the second or last state (the children of his renewed mind) is obtained by Eleazar, 'the Help of God'; and the consequent change of being is Ithamar, 'the island of the Palm-tree'-'The righteous shall flourish as the palm tree'-or 'changing of the isle,' as it is said (Rev. vi. 14), 'Every isle was moved out of place,' and when re-established is encompassed by the inviolate righteousness of God, in security for evermore.—C. B. H.]

Now how will anyone presume to say, after this clear explanation, that Messiah is an universal person? 'Tis acknowledged that all believers must be taught by the Spirit of God, and God by His Spirit must possess the whole. But then they are not everyone 'Messiahs,' nor are all collectively 'Messiah!' Messiah particularly and exclusively stands in the one with whom God wrought, as we have described, and to deny this would be to deny 'the ordinance of God.' If all were to be Messiahs, then all of the believers must have been sufferers in the extreme sense; but no, however much many of the believers might have suffered mentally, yet they can know nothing of the nature nor extent of the sufferings of Zion. 'I admit,' says Mr Greaves, 'that you suffered

as the Head, but then the whole body suffered,' meaning every believer. But I answer no; only as the principle which must principle all, the whole suffered in the Head, in that sense all (the whole body) have suffered, but in no other, only that everyone must lose his old life; but they die and live anew, without suffering the pains that the Head endured. Let us have these very important and serious questions settled according to truth. 'Let no man spoil you through Philosophy and vain deceit.' I cannot pen half the conversation that passed between this gentleman and myself, but we agreed somewhat at last, and I confess that I love his company much; but I thought it right to pen what I have respecting the Messiahship, that you might be clear in your mind about that. I desired to converse with Mr G. a few times, before writing to you, that I might know how, in some measure, to decide respecting

He tried to argue me also out of the term or title 'Zion,' saying that Zion is the universal spirit or the spirit of all Grace, and that therefore Zion is a universal person. He is right in one sense, but that 'universal' spirit is revealed in the one; could the universal spirit, exclusively and in itself, and by itself, cry out in bitter pangs and say, 'My God, my God, why hast thou forsaken me?' Again, 'Zion hath said, the Lord hath forsaken me, my God hath forgotten me!' Now note this, once for all, i.e., that the whole of the Scriptures from end to end, which was but a dead letter in itself, must be made a Living Book in the human heart in the end; the substance of every figure, name, and saying of

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be by the power of God, written and imprinted a human heart, and where this is done, there ah, the living Bible, the Book of Life! I do that I need inform you of these things, for I you are established in them, but if these truths be new to you, they may tend to freshen the some of our friends, and help them to stand an attacked by 'learning'; and let everyone ment in their own minds, that they may know put the Scriptures together for their comfort piness, and for the good of others. I shall clude my long letter, hoping you will kindly he for the delay, with kindest love to you all, her James most cordially unites in the same.

From ZION, where the Lord is.

that those afflictions were endured by him who was 'separated from his Brethren.' And yet, alas! what numerous afflictions! but shall I murmur or complain who am saved from so great a death, and brought up from corruption? Oh, no, I never repine. I know not what it is to have a complaining or a murmuring thought against my God, or question, or ask 'Why am I thus?' No, no, what is the affliction to the Glory that is revealed within? Not worthy to be compared! I have murmured against myself, when in anything I have not walked wisely; I retrace all my steps ever since I became a public person, frequently I do this, and, O how many imperfections I see. All that I really covet is, that I may do the work of my God to His will, and in that find my own entire perfection. Yet I am not coveting either or wishing, I have no need to wish, for all is settled in an everlasting and unalterable covenant; yet the spirit of 'reaching after' is with me, which is the hand that lays hold of all the promised good.

You expostulate within yourself, and say, 'O God, by whom shall Jacob rise, for he is very small.' Yes, it is true, and very despised. Even the very last night, James and myself had much ado to escape with our lives, to all appearance we were in imminent danger. We have been residing at a house where the wife is a believer, but the man, if a man he may be called, is not, and is withal a drunkard, they have a number of grown-up children, some of whom believe with the mother, and some (the young men) are most bitter and implacable enemies.

We did not go to the house without the entire consent of the husband, and the lodging was provided for us prior to our coming here. Last night, about eight o'clock, as James and I sat quietly writing, three of the sons burst suddenly in upon us, and one with a pistol in his hand, and another with a gun, demanded of us to depart out of the house or they would kill us, and they had assembled a horrid mob outside, whose cries were, 'D-n their eyes?' 'Turn them out that we may kill the B—grs!' There was a scuffle within, the furniture broken to pieces, and the doors literally smashed from without. You never saw so sudden an outrage in your life; it was all planned at a public-house by the treachery of the old father of the villains. I received a blow on my left arm that nearly broke it, this was the only injury we received, either of us. Much damage was done before officers arrived, three of them came, and we were guarded by them to a respectable house in the neighbourhood, where we are now, and, we hope, secure from the violence of those wretched beings. Who would, looking at everything that we go through, covet our lives-I mean our calling; who would choose it—only ourselves? However, thankful we are to escape as we have, and Jacob will rise yet, small as he is! Don't you know it is written, 'I will bring down the noise of strangers like the heat in a dry place,' and so it will be in every sense, for God is true. Fare-ye-well!

[Enclosed with the foregoing.]

To C. Bradley, Jun.

DEAR CHARLES,—That was rather a take-in 1 about that letter you mention in your note. I wonder you did not see it. It proves, however, that you cannot command your eyes to see. How cunning you thought to be over it; and after all could not take the sense of it till actually reading it in the Desk.

Perhaps you would have hesitated to read it, had you known what was in it, so it was very well, only I am sorry that you were put to the blush; but why blush? Was it because there was a little truth in it? However, I am glad that you were not offended, and pleased that you went to the Chapel (at Nottingham) on the Sunday after we had left; and I do not blame you at all for liking home best.

And indeed I was very dull at Nottingham last time, and very seldom while there, could I get the 'door of utterance' thoroughly open, and I know you felt it, and

¹ In allusion to his pleasant satire on the 'Squadron's' visit to Nottingham in a former letter, written throughout in 'maritime' metaphor (see 9th year series). [It will be observed that the account of the assault (pp. 201, 202) they were subjected to, is reserved for the end of the letter, showing how completely the spiritual nature was uppermost in him, as he commences the very next day this sublime composition, without any reference (till the end) to the (apparently) serious occurrence of the night before, and again resumes as follows (p. 205)].—C. B. H.

I felt for you. But it could not be helped, it was good I am sure. 'Why so,' perhaps you will ask, 'is it good to be made so uncomfortable, and so dissatisfied?' 'Why I find it good to be compassed with infirmities, that I might know where my great strength lieth.' So be content, dear Brother, always with such things as you have, and this is the way to 'subdue the flesh.'

Cross the old man in everything, and let God rule. I trust that yourself and Partner, and that all the 'Squadron,' with all that appertains unto it, are in good condition. Please give our kind love to all, and accept the same (from Zion and James) to yourself and Mrs B. And we remain your loving friends. Farewell.

To Mr Bradley, Sen.

I FIND I cannot send off this Packet until I add a little more to it, which is pressed from me by means of a conversation that took place last evening between Mr Greaves and myself. I confess I feel great pleasure in his company and conversation, in many things it is instructive to me, and I feel a great love to him, and shall be glad to cultivate his acquaintance; and I am sure that the adoption of his habits and manner of life as to the governance of our outward man, and the regulation and ordering of our nature, making it bend to the dictates of virtue, prudence, and discretion in all our doings, will be highly beneficial, absolutely requisite, and which we Christians must necessarily attend to, that the Spirit of light and love in us may be free to range (if I may so speak) with freedom through the whole soul, having nothing to let or hinder the Spirit of Love and Wisdom from displaying all her charms, and exerting all her powers within the region of the mind, where she is come to work in us the 'glorious liberty of the Sons of God.'

But remember, that though God is omnipotent in Himself and all power is in Him, yet He doth not put forth that Omnipotence in us, unless our wills consent thereunto to have it done; this must be or how shall we be free beings, and God—who is a free Spirit—does not deprive us of our freedom.

Now mind, I am addressing myself to those who are called to move within the Circle of Shilohism.¹ The Omnipotent did use his power to throw down the walls of Jericho, or in other words the powers of darkness, where those powers were concentrated, and that was in the heart of Man (I mean myself), in me those powers were assembled and congregated, and so it must be, that the Omnipotent power of God might be known in casting down those powers, and in ejecting them out of God's house, that his Glorious and true Light might shine therein.

Now of this work God was the sole doer; in the performance of this His Omnipotent power was put forth, till the darkness was past, and till it was said, 'The true light now shineth!' And what did God do further by His Omnipotent power? I answer, Nothing more; all was done then, the Light appeared, the Love of God was made manifest; but I was not compelled by God's omnipotent power to love, or to follow him, or to do his will. It was left wholly for me to choose, whether I would serve and live in the light and love that was now made manifest, or whether I would return back to my own old country from whence I came out; but the Light was glorious, and I chose to live in it, and the Love was so

¹ It is of no consequence to those without, who are content to 'abide in Jericho' ('moonlight'), which will serve very well for the outsides, or the things of the rational life, but ends there. But Omnipotence is Eternal.—C. B. H.

charming that I chose to dwell in it, and the Wisdom so delightful to my mind that I chose to meditate therein day and night, and to increase in it; and in this you perceive I am a free man, and in no other way could I be free.¹

Now when God put forth His Omnipotent power in the way I state, to crush the powers of darkness that did wholly possess me, and to bring forth His 'True Light' in me, then He did just as in old time he said he would do, in these words, 'I go before my own sheep, and lead them out. I call my own sheep by name; the sheep hear my voice; I know them, and am known of mine; I give unto them eternal Life, and strangers they will not follow, etc. Now you see that the sheep will not, choose not to follow strangers,—the sheep will not follow the sound of man's wisdom, but will follow the light, and will hear the voice of Love that called it out of the bad pasture, and put it into the good field.

Well now, I am to inform you that God no more puts forth His Omnipotent power in anyone, neither in me, nor in you; but with me you see the truth, you behold the light; you see what an Infinity of Love God is, and how he ever was that, and is now the same, and to endless duration changeth not; and you know—you believe that all power is in him.

Very well then, I must now tell you how you are to possess in yourself that power, and that degree of His Divinity that he hath purposed and promised to give unto

¹ Here are the temptations of *Christ* in his humanity: the Divine Spirit must work its way upwards, through the human properties, to perfect freedom; and *finding* its own Original, defeat all tempting thoughts, and *assert* its discovered *Sonship* as one in Essence with the great Eternal Source.—C. B. H.

man, for his happiness, peace and joy while he remains in this visible body (which is the Kingdom of God here), and which is his eternal and everlasting life, that shall endure in glory and majesty eternity without end; and here I will speak in the language of Scripture and say, 'Draw nigh unto God,' attach yourselves unto him, adhere unto him, cleave unto him-I mean in this way, viz., Get a good understanding of the way and manner of how God hath revealed HIMSELF in his creature Zion; get a good knowledge of the work, let your eyes be enlightened therewith, and in it behold the infinity of God's love, and how God did not cease to love his creature, though he was compelled to rebuke him for the breach of his order; for the creature broke the order of creation, and God therefore must punish to show his justice, and also his abhorrence of disorder and confusion. And now as God punished his creature for disobedience, and for the disorder and confusion that was consequent upon it, from this you must all learn to obey, and to hate every evil way; and to love order, and to despise and shun disorder, and all erroneous doctrine that causes perplexity and strife.

But now when I disobeyed, and broke the order of my creation, I was the 'wicked man' and 'hypocrite' 'whose eyes must fail' (see Job. xi. 20), and from whom the flight must perish, and whose hope was the giving up of the Ghost upon the tree of death. See Mark xv. 37—'And Jesus cried with a loud voice, and gave up the Ghost.' Again (Job. xiv. 10), 'Man is weakened and cut off; yea, he giveth up the Ghost, and where is he?' (see also 2 Cor. xiii. 14).

Now here was disobedience, and death the awful consequence and penalty; here was the rejection of the creature by God; the 'casting out' of the 'unprofitable servant' into outer darkness; the 'driving out of the man from Eden'; the 'sending of him into the Land of Nod'; the 'descending into Hell'; the 'delivering of him unto Satan'; the 'casting down of Nebuchadnezzar' from his Royal Palace and dignity, and his becoming a 'Beast,' etc. And here was everything of the sort that the Scriptures make mention of; here was the substance and fulfilment thereof.

And yet behold, though that act of sin was committed which caused the Deity to frown upon his creature, and to thrust him away, yet you see it was to correct him, to change him, and to bring him up again a new being, and perfectly unite him to Himself! And though the creature was delivered up fully unto the power of the evil principle called Satan, yet it was only for the destruction of the flesh, that a pure and holy Spirit might be brought forth in the creature, as the word saith, 'That the Spirit might be saved in the Day of the Lord Jesus'; or, in other words, that the evil spirit might be cut off or separated from the soul, that the soul might live in God, and God dwell in it. Now herein is the Love of God made manifest to and in me, His creature; and also herein are the Scriptures, written so long ago by the Prophets, who were inspired by the Spirit to foretell of this very thing, herein are they fulfilled, which say, 'I kill, and I make alive; I wound, and I heal; I bring down to hell, and I bring up again.' These Scriptures being fulfilled in my experience, in the very severity in which they are expressed, and I VOL. VI

being by the power of God brought up again, out of the Death and Hell of which they speak, into—not a new way of thinking merely, but into a New Life; the power and operation of God upon me—in the killing and making alive again,—has turned my will toward my Creator, so that I will His will, and do His will, refusing to do my own natural will; and this being the case, I am become a worker with my Creator, and by me He begets spiritual children—I mean that true spiritual knowledge and understanding of the Word given through the Prophets aforetime, is begotten and brought forth, so that the knowledge of the recorded word, that was hidden in mystical language and under types and shadows, now appears, those types and shadows being fulfilled in the way of God's working in, and with my inner man, as before described.

Now then, you may see that all the operation of the Divine Power upon me, however severe the rebukes I experienced, was not to destroy me, but to destroy my evil nature, and to bring forth a new and Divine life in me, that I might live. Well then, in me is seen God's love to man, and this you are to contemplate, to look upon and admire, till you become yourselves so enraptured with the I-dea of His love, that you get actually filled therewith, and principled with the same, so that you breathe forth that spirit of Love in all your words to your fellow-beings, and till all your actions are done in, and from that Spirit. Then we may be said to dwell in love, and we know the truth of the word which saith, 'He that dwelleth in love, dwelleth in God, and God in him,' for 'God is love.'

Therefore, to draw nigh unto God, to attach ourselves unto Him, to adhere and cleave unto Him, is to become

actual doers of His will, to give up ourselves unto His will, and no more to walk by our own natural will, that 'old man' is crucified, that the body of sin might be destroyed, that henceforth we should not serve sin (false 'religion'), but do the will of God in all things. And then you know what is written, 'He that doeth the will of my Father which is in Heaven, the same is my Brother, my Sister, and Mother.'1

Now we shall not at present enter into a description of the nature of these different relationships, only let us be certain that we are doers of God's will, and then it is certain that we stand related to the Lord of Life, as He saith, for the Lord is become our Life, and we find ourselves as evidently in Him in a new Life, as we know that we were formerly a carnal, dead, dark being; and all our thinking, speaking, pursuits and doings prove that we have a new existence—'Old things are passed away, and behold all things are become new!'

Now we have in possession those things that were before, and till now hidden in God, of which things the Scriptures spake, saying, 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things that God hath laid up for them that love him.' Yes, and I would add, as a proof of their love, enter into the Heavenly Marriage union with the Lord, for this is the grand proof of loving the Lord, yea, it is the only proof that there is true love; and from eternity, from

¹ God is the *power* to beget by His Instrument of Life, and when any are born of His Spirit, they become adopted into the Heavenly *Family*, each in the degree, quality, capacity and characteristic of the natural formation of the mind, purified from all earthly acquisitions; and the Holy *Seed* ('Shiloh') is all in all, every virtue and *phase* of universal love, whether expressed as Brother, Sister, Mother, or any other.—C. B. H.

everlasting, it was decreed that God and man should come together in Love, and that they should be One being, as it is written, 'Twain shall be one flesh; this is a great mystery, but I speak concerning Christ and his Church.' Now as this was the decree of God, for this to take place at a certain time to come, so God hath ever been sending forth from Himself intelligences in human beings called Prophets, to foretell of it, and to keep up the belief of this union being consummated at the due time; therefore all along, down through time, there have been Prophets. of different and various orders, moving in different spheres, some of a higher and some of a lower order. Some of these were highly intellectual beings, and others of them the reverse; and there is not a nation on this whole visible globe, no, nor a city nor a town upon it, in which there have not been some of these Prophets-Inspired persons gifted to foretell of that great and marvellous event that should in the end take place, viz., the union of God and Man in Light, Love and power!

Many of those inspired persons, as well as great numbers of their followers or Disciples, from the sweet and powerful influence of the Spirit upon them, have imagined that they have attained to the Spiritual and Celestial Life. Many of them lived most exemplary lives, practising morality to the very highest pitch, besides departing from all and everything that they judged to be offensive to the Spirit, and were wholly devoted to the commands and seeming requirements of the Spirit. (I say seeming requirements, for Prophets had not the knowledge of the Spirit, i.e., did not understand the Spirit's meaning when it gave directions; wherefore they

did many things which the Spirit did not mean or require. Nevertheless it showed their willingness to obey the Lord as they thought it was.)

Now these Prophets, with many of their followers, thought that they had the true, pure and undefiled religion; but no, however strict in their doings, however self-denying in the way they understood self-denial, however devoted to the commands of the Spirit, yet they had not entered into the Marriage union. They were still strangers and foreigners; they were but servants and beggars, and 'aliens from the commonwealth of Israel, and strangers to the Covenant of the Promise'; and as they had not entered into the Marriage decreed by God, and foretold by the Spirit, their children were unholy and unclean-I mean that their understanding of the meaning of the Spirit, in the Word that was given by inspiration, was wholly unsound—and that therefore their notions upon the Word, and the doctrines preached from the Word, were not true, but false; and consequently all that they set up as Religion, their outward worship and ceremonies, with all their external forms, both as relating to their manner of ordering their own person, and their individual forms, and as relating to their associated capacity in their places of worship; their productions (their children) were unholy; their ideas, their doctrines, nor any of their religious ceremonies and observances, none of them were begotten or born in the Divine wedlock; their children were the 'children of an unlawful bed' (speaking Scripturally), and the world is full of these children, for all—all, yea, every one of the people are found married or united to evil, and darkness, with respect to the meaning of the Scriptures,

reigns in the mind, and the people's wills are not given unto God, but to falsehood. For this is the time that they are so found by God himself,1 as the Scriptures foretell in these words, 'There are none righteous, no, not one; there are none that doeth good, no, not one.' Then seeing that all are found in this order, the decreed change must begin, and it could not begin till iniquity had come to its full; then the change, so long and also so clearly predicted in the Scriptures, which introduces man into a new life—a Divine Life—begins by the power of God operating in the mind and heart of an individual, the first of the human race who is ordained and set apart for this express purpose by the decree of God, to effect a divorce from evil, and to bring about the long-foretold Marriage with the good. This individual is first found the female to the evil—though designed at last to be the female unto the good, and to be the Temple of God-and by the unholy and unrighteous connection, the Devil, the Adversary Satan, is fully begotten, born, and makes his appearance in the Temple of God, fulfilling that Scripture in Paul's 2nd Epistle to the Thessalonians (ii. 4, read from the beginning), whom the Lord, by appearing in power in this same Temple, consumes by the Spirit of His mouth, and destroys with the brightness of His coming (see 8th verse). Now the appearance of the Evil One in the soul, or Temple, of this spiritual Woman, this female, proves to a demonstration that the 'falling away' mentioned in this passage of Holy Writ-of the creature from God-hath

¹ God (i.e., Christ) having appeared among them, and of them, bearing their form and likeness, clothing humanity with His own Self; now the false-hood, opposition and perverseness of mere human selfhood is discovered.—

B. H.

taken place. Then, and not until then, could Christ—'the wisdom of God' and the 'power' of God,' and the only Saviour—be revealed, to save, to redeem the lost soul, evidently lost in sin, iniquity and evil, or the Devil could not be born and appear there.

Now the Marriage of this spiritual female with the very principle of evil, is fully proved by the Wicked Onethe fruit of the evil and unrighteous connection being born, and taking his Seat in God's Temple. The 'abomination of desolation' now stood in the Holy place, or in the designed place of the Holy, so that 'he as God stood in the Temple of God, showing himself' (by 'all deceivableness of unrighteousness,' which appeared righteousness) 'that he was God'; for remember here what the Scriptures say, viz., 'That which is highly esteemed among men' (i.e., all their religion, and their religious opinions and doings) 'is abomination in the sight of God,' because, I say, the Marriage was not solemnised nor consummated, yet they all thought that their 'religion' was God. But now, in this spiritual female who was thus deceived, and thought it was God that was in the Temple (her soul), when it was the evil one, it is made manifest that all have been under evil, all have thought that it was God in their Temple, whereas it was but falsehood. Well now, to redeem from evil, a Divorce from the evil principle must take place, and the production of the evil connection, 'the Adversary,' 'the evil son,' must be destroyed, consumed; and this is done by the actual and powerful appearing of the Lord in His Glory in the Temple, shedding forth the light of righteousness therein, as the Day Sun, by which the mind of the person, who is the subject of this work

of God, becomes enlightened to see the evil principle itself, and what her connection with that evil Husband has produced, viz., Disobedience to the will of God, rejection of His ways and of His truth, and opposition to His Divine decree, and, in short, all unrighteousness—the Adversary, the 'Body of sin,' 'Satan.' Then when the Lord, by the bright shining of His Divine light, and the operation of His glorious power in the soul, lightens His world thus, then there is a free will in the mind of the creature to a divorce, and this will on the part of the woman being effected, the deed is done, the Divorce is accomplished and completed by the power of God; and the evil Son Achan, the troubler, the 'maker of uproar' and the 'mover of sedition,' and the instigator to rebellion against the Almighty and Glorious King-God, is slain, and thus the Head power of all evil is bruised in this spiritual female; and then she turns from her old hateful Husband with all her will and with all her heart, to her Redeemer God, and God receives her as the Bride, and her soul, by the Divine embraces, becomes impregnated with spiritual wisdom and understanding, and all Divine and Heavenly joys, ideas and delights! And now in this individual woman or spiritual female are those words fulfilled, 'Thy Maker is thy Husband, the Lord of Hosts is His Name.' Thus in this way the long-promised good is first introduced upon earth, or among us.1 Therefore whatsoever 'good' people of any country, or of any and every sect, might have had, or thought they had (before this work, this Marriage, was

¹ A way which cannot be misunderstood from Zion's perfect exemplification here. The whole process is laid open for contemplation, and the ordination, heing, and end and purport of Nature brought to view by a figurative ellipse at parallel in the literature of the world.—C. B. H.

accomplished), and however beautiful it might appear in the view of men, yet it was not that good which God spoke of by the Prophets in old time. All, all of the human race were still alone; they were not married unto the Lord, and consequently could not be 'Good,' because it is union with God—the Only Good, that alone can make man good,—and as the union had not taken place, all were evil!

But now the Divorce from the evil principle in this individual female being effected, and her Marriage with the Good consummated, the 'unbelieving Wife is sanctified by the Husband'-who is the Lord, and the children (consequently) are holy (see I Cor. vii. 14); truth and righteousness 'spring out of the earth,' the fruits of the spiritual union with the Supreme Good appear, and the tree is known by its fruits. Now shall 'many run to and fro, and knowledge-true spiritual knowledge-shall be increased' (Dan. xii. 4) among Men, and a pure Church shall be raised up, 'having neither spot nor wrinkle, or any such thing.' And this will go on till all of the human race are divorced from evil, and till 'Brides alike they all become' unto the Lord, and lie and rest in the Bosom and sweet embraces of the Eternal God, living in His Eternity!

Now understand further, this Marriage of the Good and the true Love in the creature having taken place, the Lord (who is the Spirit of truth) opens the true meaning of the Scriptures unto His *individual* Bride, He opens and unfolds to her, as the proofs of the union, the mysteries that hitherto lay concealed in His own bosom; yea, the circumstances into which this Woman was brought, by the evil and unlawful connection with the false principle,

and the extreme pains that she had to bear in having it broken to pieces and cast out; the sorrows, the agonies, the bitter pangs that came upon her in God's rebuking of the evil, and in the bringing forth in her another Life—even the Divine Life (which, when born, makes her 'remember no more the anguish, for joy that a MAN is born unto the World')—the extreme pain and anguish, and at the end the Heavenly Joy, causes the truth and beauties of the Scriptures to open of themselves, as it were, in the mind, as flowers open and display their beauties, and diffuse their fragrance, when the due time for them to bloom is come.

So that the creature boasts not that she has the understanding of the Scriptures; the work that is done in her by the power of God, has produced the right knowledge of the recorded Word, because the due time is come for the opening of the flowers. The Sun represents God, the earth represents this Woman, and the flowers, the natural flowers, represent the virtues and beauties of the Word! and here is a beautiful triplicity or Trinity in unity.

Now we think we have clearly shown, and Scripturally too, how God deals with one individual being to bring about the fulfilment of all prophecy; for this person being a she or womb-man, giving his will unto God, the will and heart is made the Womb of the Morning, here the morning of the New Day—the Sun-day dawns (see Ps. cx. 3.) Then this She-man is the personal Scriptural Adam, and spiritual, Scriptural Mother also of the true and living Child, viz., truth and innocence—'the Lamb of God that taketh away the sin of the world'; and every character throughout the Scriptures is fulfilled

in this She-man, or if it might be more pleasing we would say, by the work of God in this person.

How could Adam be a universal person? all the beings called men and women had the Breath of Life breathed into them immediately from God and by God? Have they all been in Paradise, and enjoyed that Glorious Life, and then fallen therefrom? they all cast out of Eden, and by spiritual labour, sweat and toil earned the bread of life; and then restored again, and Redeemed out of the fall?—and you know it is written, 'The labourer is worthy of his reward.' What have all the beings on the earth fallen from? I answer, Nothing; they are no creation, nothing is a creation in the Scripture and Spiritual light, but the creation of the 'living soul' in the individual She-man, who was the 'Dust.' It is a grand mistake to suppose that the whole race of rational beings are 'fallen' creatures; they had nothing (I repeat) to fall from. But the individual She-man had a Soul, but lost it by his disobedience; but by his repenting, according to God's meaning, and obeying God's will, he has obtained a life more glorious, permanent and stable, than he had at first (before he fell), which Life is Christ, and this New Life was promised to obedience after having disobeyed and lost all.

Then in this sad dilemma there was something to fight against and overcome, and to struggle out of; and the 'Overcomer' of the Hell and death, and the dark Grave of sin, is called the Son of God, and inherits all things, and God is his God, as the Scriptures plainly declare in the Book of Revelations xxi. 7.

To conclude, although the race of beings, erroneously

called human, are not fallen creatures, nor is Adam a universal person, as we have shown, yet all of those beings called men and women, if they turn toward God, giving their wills and hearts unto him, may partake of that Life that the individual Adam has by Grace, and participate in the joys of it; for it is the mind and Spirit that God has brought forth in him, that they all must have in order to know God. Then when all partake of his Spirit, Adam, in this sense, is a universal person, but in no other!

ZION, THE LORD IS HERE.

Written at Jerusalem, the City of the Truth (and therefore the *Holy* City), in the 9th Year of LIFE.

PROCEDURE OF WISDOM'S UNFOLDING.

LUCID and exhaustive (to our capacities) as is the foregoing, yet Zion deems it necessary to push the subject still further, and on the 18th of the same month addresses the *following* comprehensive Discourse to C. B., senr., in which a still more definite, precise and conclusive result is achieved, by discarding the use of any elliptical figure, and taking the mind *straight home* into the very *secrets* of Life, and demonstrating the whole undivided truth.

All is comprised in the construction or composition of 'This Man,' where Nature and Grace are fused together in an indissoluble everlasting union, and the Ineffable Name and Love of God individually personified for evermore.

How all-embracing this work of the Eternal power is, will be seen by its fulfilling the multiplicity of prophetic symbols, allegories, parables, etc., given by the Spirit down through time, and the absolute necessity of mental sufferings to get rid of the 'Body of sin'—the 'sacrifice of the Beast,' and thus gaining the human will to work with the Divine. The 'destruction of the earth and sea,' and 'sealing of the servants,' and the 'agony in the Garden,' caused by the sinning principle and want of knowledge. Then the crucifixion of the two thieves with Jesus, and the descent into Hell, and one thief taken

to Paradise; and joyful Song of the Redeemed—'made of twain,' and all enemies put under his feet. The significance of the three crosses and Mount Calvary, so unthought of and subtly-devised; all nature typical of the spiritual work; the grand description of the North and South as the diverse spirits that influence mankind.

Yet notwithstanding all his efforts to make the infinite subject plain, he feels the difficulty of conveying the comprehension of the Truth, and diverges into a kind of lamentation ('sorrowful, yet always rejoicing') over the shortcomings of human faculties; but this only serves to call forth afresh his spiritual might, and the evidences of his 'peculiar' relationship to God, and consequent immutability.

This is the *extent* of resignation required from the 'children,' to bear every kind of distress, knowing that the 'Gift of healing' is only in the 'Church,' the 'Pillar and Ground of the Truth.'—C. B. H. February 14, Year 59.

'THIS MAN.'

BARNSLEY, October 18, Year 9.

To Mr C. Bradley, Senr.

My VERY DEAR FRIEND,—Last evening your welcome packet came to hand, which when I had read, my breast was filled with sympathy for you, in the mental sufferings which you are called to experience, although I know that those feelings are wrought in you by the Spirit of God, in order that you might be drawn closer to the only Rock of strength, that you may trust in him, and rely upon him more firmly, and that you might enjoy His Kingdom here.

Come closer unto Him then, I say, attach yourself unto Him by obedience unto his will in all things, wherein you are informed of his will. Yield yourselves unto God as those that are alive from the dead; let none of the grave clothes hang upon you. Stand up from the dead, and Christ shall give thee light. This obedience the Father of Mercies requires on the part of his children, that he may pour into their hearts that Cup of Blessing that is in store for them; and would you be so unwise and rebellious (I would call it) as to expect God to go Hath he not said that he would deal from his plan? with man after the manner of men? Now this is what I mean, as follows: allow me to refer you first to Heb. x. 12, 'But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.' Read also Ps. cx., and then read Ephes. ii. 14-17.

But now 'this man,' Who is he? and when did he appear, and what manner of man is he? How is he made; of what materials is he composed? Did he appear eighteen centuries ago and upwards? No, common sense cannot believe such a thing, uncommon sense may take that 'husk' and eat it, but the sense that is common now to us, that is the inaccessible light—so to mere man—that God giveth, this declareth in us that 'This Man' did not then appear, nor was the 'one sacrifice' for sin then made; and to you, my Brother, I need not mention the numerous substantial reasons we have for making these assertions; you yourself are able to negative all that the men of 'uncommon sense' can say on the subject.

Well but, if I take away from them their false foundation, if I come as a thief and take away their goods, how shall I prove myself a just man, though a thief? I answer, By giving them the truth concerning 'This Man,' instead of the falsehood that they had; and it is only just that if I take anything away from anyone, that I give them something in lieu of what I took away; and if I give them something so infinitely better than what they had before, then there is no room for grumbling, and justice appears in this most eminently conspicuous.

Now mind, he of whom we speak, is called by the

Spirit a Man—'this Man.' Yes, he is a threefold man. First, the Scriptures called the Epistle to the Hebrews, as all the others, stand for the end; this you know. But to describe 'this man,' first as to his outward animal body and being altogether, he came into the world by the same door, and by the same means and process as all others; and belonging to this, the animal being, there is a mind. Now this animal being is not evil of itself, but is as harmless, sincere and honest an animal as ever came into the world, and neither as to mind nor body was this animal sinful. Well this is his animal body-his outward exterior being-but he accumulates another body-an invisible body, viz., the 'Body of Sin.' And what is that? I answer. It is the law of commandments in ordinances—the doctrines and ceremonies of men-the letter religion! This is the Man of Sin, this is the Devil and Satan—nature corrupted by the falsehood. But he has also another being begotten in him by the Visitation of God unto him, in which a spiritual mystic copulation takes place, between the pure natural spirit of the being, and the Eternal Good himself; for you must know he ('this man') is a she-man, i.e., he

has the womb-the will to conceive Divinity, the true, the 'better life,' and God in the depth of the mind is the Mover of the will. Then the will, turning toward the Supreme Eternal Good, there is a spiritual sensible union and copulation, and the 'Highest Love' of God, whose name is Jesus, is begotten, and sensibly felt in the womb. Now the virgin, this young woman, this She-man, is impregnated with that 'Holy Thing,' the Divine Nature, that holy Body! So you see now 'this Man' how he is threefold? Here is the real, harmless innocent animal-man-nature, and the 'only begotten Son,' the Divine nature also, these both are there, yet they cannot come together to make 'of the twain one new man,' but they are yet far asunder as east is from Why, what hinders them? I answer, Look and see if there is not a 'middle wall' and partition between them-the Law of Sin-the wisdom of men-their commandments and their devices and ordinances, all the religion that they ordained, with all its doctrines and ceremonies. Is not this 'body of sin' between? Is there not a partition wall between them; and is not this that devil who did let, and of whom it is said he would let until he was taken out of the way (called he, you perceive, as of a person, because this evil thing was personified in the being of the man). The middle wall was There. 'This was born there.' This came to its height There, because THERE it must be thrown down, and THERE it must be destroyed.1

¹ A place must be prepared, set apart and chosen for the performance of these wonders of God, and the particular locality is pointed to definitely and finally by the finger of inspiration, as the *only spot* on earth fitted for the purpose.—C. B. H.

This was the sin that stood between the animal nature, and the Divine begotten nature in the free will—the womb; and now know this that I am become dead to sin. How then can I live any longer therein? 'He that is dead is freed from sin.'

Now I say, you see the threefold man. The middle wall of mere tradition was in him in this first stage of the New Life (which 'wall' only is sin, and the Body of sin), and this was the 'body' that God prepared for His Son, His only begotten; this was the body of his flesh-the 'veil,' with this he was clothed; this he must bear when he came into the world, viz., the natural animal being, and this was the flesh that he (the Son of God) must give up or offer up as a sacrifice; this must be devoured by the fiery jealousy of God; this 'wall' must be destroyed, for it is sin itself, it is 'flesh,'-it is the very 'Man of Sin' that defiled the Temple of God, and it must fall ere both (viz., the man and the Lord) could come together, and be made one New Man. this was the very intent of God in thus sending His Son into the world, i.e., that Nature and Grace, Heaven and earth, God and Man, should become one new Man, and so making peace; and then when this is done, sin has no longer dominion, for the Man is not under the law, but under Grace. Now this body of sin is the whole of the 'letter' religion, that ever and always was in the world, but more particularly, and more deadly in its consequences when the Religion called Christian was set up, and since. This Beast was There, and this is it that was typified by the beasts that were slain, under all the ceremonial laws that ever were attended to, in every nation wheresoever such things were done; the 'body' or substance of those shadows stood now in the temple of God, and was the Middle wall *There*.

Now in these 'shadows,' it is said God had no pleasure; no, nor in the blood of Bulls and Goats, viz., the wisdom and inventions and sacrifices and 'self-denials' of men, under what was falsely called the 'Christian' time or dispensation; their eating of meats or their not eating God had no pleasure in, 'for the Kingdom of God is not in meats and drinks, whether you eat or whether you eat not.' These sacrifices could not take away sin, for they are 'sin' themselves, and they that eat, and those who eat not-that they might please God thereby-and who commanded others, putting them under these laws, neither they nor their 'sacrifices' could please. 'God had no pleasure in them,' because it was impossible for sin to take sin away. But His pleasure was, to come in power and fulfil His Word, by rebuking sin-by slaying the 'Beast' or 'carnal mind,' that the sacrifices did typify; then, when this should be done, we should behold the smiles of God; then His pleasure should be manifested, for then 'two should be made one,' viz., Christ and His Church.

Well, to accomplish this, and to bring about the fulfilment of the shadows, and to take sin out of the way, the Son saith, i.e., the Divine Man or Life begotten in the Virgin, saith. 'Lo! I come! In the volume of the Book it is written of me, to do thy will, O God; for I came down from heaven not to do my own will, but the will of Him that sent me.' 'I am willing,' saith the Divine Life—the will of the nature of the man

agreeing thereto—'to drink any cup, however bitter it might be, that sin with hell and death might be destroyed; and that we might behold the face of God in righteousness, and sin no more.' Now, mind, the will of the man being now come to this point, it being gained over, resolving to do the will of God, being prompted thereto by the Divine Nature which was in it, now then was the 'sealing time;' now God could act and work, because He had gained an instrument to work by, the instrument was willing to work with Him, that Satan might be cast down and taken out of the way, which power made the Man of Life, in union with poor, sincere innocent nature—the innocent woman, cry, 'Oh wretched man that I am, who shall deliver me from the Body of this death?' 'This body of death hangs unto me, saith the creation of God—the Life; 'and this Death is in me,' saith the man. 'O how shall we be delivered from this body?' But, as we say, the will was gained, and the servants were sealed now. Then came forth the furious rebukes, fulfilling what is written in the Apocalyptic Vision vii. 3, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' Now the power comes forth to 'hurt' the earth and the sea (see upon this point, the Dispute between the Woman and the Powers of Darkness-J. S., pp. 126-27), that means the earthly life or mind in the man, that supported or kept up the wall of partition—the traditional, literal, vain conversation or anti-Christian Religion; this was the sea, for it never was land to anyone. these elements—these 'beggarly elements' must be hurtmust be smitten-must be wounded so that they shall But mind the servants were sealed first, yes, die. both the Mother and the Son were sealed together-'The King and half the nation that was loyal to him' (J. S.)—they were sealed to the day of Redemption, the destroying Angel, passing by, must see the Mark on the door-post-' The Lord is here!-that was the Mark; then that House must live, the rebukes must only 'hurt' (that means destroy) the earth and the sea (for you know it was written, 'There shall be no more sea'). Then behold the 'Hurt' goes forth, the earth is smitten and the trees, i.e., all that it produced, and the sea is smitten, and it becomes like the blood of a dead man, so stinking and so foul that every living thing died, there was no more hope of life from it. Now you may see the 'Servants that were sealed,' viz., the Mother and the Son in one, and allowed to continue till the end of the third year in the new date, as mentioned in the Prophecies of J. S. in the part before referred to. In which word 'continue' there is a deep meaning, they continued ascending upward to the throne of Judgment, they continued under discipline till the end of the third year of New date.

Now as 'this Man' was, as we say, a threefold being, and the time was come for the one nation to be lost, or destroyed, and taken out of the way—I mean the middle wall—as the rebukes of God—the cutting whirlwind, storm, tempest and fury, now went forth to destroy the sinning principle in nature, and the devil

¹The completion of the Visitation ends the state of servitude, and establishes the Sonship, to which state there are no bounds, but a continuous increase of light.—C. B. H.

and his works; must not, I say, the whole man suffer in having the wall destroyed that it might fall, and be no more a wall of Part-ition? for it hung to the Divine begotten Life or man, and it was deeply rooted in nature.1 Yes, the sword now went through the woman's soul, because she was designed to bear the strongest testimony of the Saviour's power, and the sword slew the sinning principle and its works (signified by 'Leviathan' in Isa. xxvii. I), and the 'spear' pierced the Holy begotten life—the woman's Son. In Gethsemane, (the garden of the Visitation of God), he cried under agonising despair—through the sorrows of death and the pains of hell that gat hold upon Him and overwhelmed Him—'If it be possible, let this cup pass from me; but if it may not pass except I drink it, Thy will be done!' What was now the matter? Why, the cross of God was come, to take away the sin of the world; the sinning principle, or 'carnal mind' and its works crossed 'like a Bar,' preventing Nature (the Mother) from embracing her Son, and the Son of God more particularly; and now the rebukes of the Eternal Father come down as 'hail' to sweep away the 'refuge of lies,' against the wall it was designed, and against it its 'thunder voice' was directed, 'Say unto the wall it shall fall.' and they that 'daubed it with untempered mortar' to keep it up (see Ezek. xiii., begin to read at verse 10 and on to 17), and that was the poor ignorant man-nature.

¹ There was, and is no *opposition* in *pure* nature to the Divine will, *that* is *acquired* from this outward principle and sphere, and originates in the false religion' which *implants* erroneous thoughts (a 'root of bitterness'), and obtains firm hold of the mind, needing strong measures for its eradication.—C. B. H.

Now as the new Divine begotten life was not yet an understanding power, but was as nature is, compassed about with its infirmities, and enveloped in thick darkness, why then it fell with those that fell; for when the rebukes came, the whole man trembled and quaked exceedingly, and being in an agony, he prayed more earnestly, pouring out strong cries and tears unto Him that was able to save him from the eternal death that he feared, and he was heard in that, or 'because he feared.' Here it is evident that although Jesus, the Divine begotten Life, was in the human nature, which he now put on as his clothing, yet there was not knowledge in 'This Man' to understand or to know who he was, or what the Great Eternal God was about to do with him; no; had he known this, he could not have sufferedthe knowledge of his SONSHIP would have made it impossible for the 'pains of Hell' to lay hold of him, or the 'sorrows of Death'-those 'waters of bitterness' to overwhelm him; but he was, as he himself says in the Psalms, 'foolish and ignorant,' and as 'a Beast;' he was weak, and through his weakness—being 'found in fashion as a man' in all points-he, 'This Man,' feared that (as he was a man) the Almighty's voice rebuked him, and so terrible was the sight of the devouring vengeance, and the wrath that came forth against the middle wall to destroy it, that the innocent created-Life (created in the 'Dust),' and the dust or man-nature with it, fell down as it were dead.

Now this was the Cross—weakness nailed Jesus to the cross—the wrong judgment of the senses, or mind of 'This Man' nailed him to the tree of death; that is, he thought that the curse and vengeance was meant for him, and taking it unto himself he felt its power, he made it his own through weakness, and so suffered the Crucifixion, or the Cross-ification; which is fully expressed in the words that in feeling and spirit were uttered, 'My God, my God, why hast thou forsaken me?' for now there was three hours' darkness over the whole man;—first, nature was cast into outer darkness; second, the Man of Life created in, and with Nature, was forsaken, and consequently was in darkness; and thirdly, the Man of sin, in the fall and death, was driven down into the deep Abyss of Oblivion and darkness, never more to rise to afflict the earth.

Now God did not forsake the work of his hands; no, no, but only seemed to forsake for a moment; but Jesus was so weak as to believe that it was reality, but had he remembered the Scriptures just then, relating to himself, he would have seen it written of him, thus: 'For a small moment have I forsaken thee; in a little wrath I hid my face from thee for a moment, but with great mercies will I gather thee.' Again, 'Zion hath said, The Lord hath forsaken me, my God hath forgotten me!' Now do you not see how Jesus was crucified between two thieves? Was not the old rotten wall of carnal teaching and ordinances, and human invention, etc., etc., this man of sin, Satan, one thief? who was on the left hand; and was not the other the poor sinking

¹ This was, of course, eternal to the creature, in his belief and feeling, for the *living* Breath—the *earnest* of Immortality—had departed, and all was silence; and there was no knowledge of *how* it would be born again, regenerated as a 'Quickening Spirit'—to revivify the fallen and lost Adam into the better and permanent Life.—C. B. H.

human heart, which was made a thief by being betrayed into dishonesty by the old thief? And did not the old thief insist that man must die, and that everlastingly, eternally, and did not he hold God to His word, saying that God must damn the whole man; and did he not do this to screen himself? Yes, he did; but did not the poor simple heart rebuke the thief, Satan? He did, and justified the Man of Life, saying to Satan, the wicked thief, the murderer, the seditious person and blasphemer, 'Dost not thou fear God, seeing thou art in the same condemnation? We have received the just reward of our deeds, but This Man hath done nothing amiss.' See how this poor thief laid all the blame on the Devil, but could not forgive himself for having had to do with him; - 'Lord, remember me, said he, when thou comest to thy kingdom.' Now it is not to say that these words were spoken, but they are designed to express the disposition of the heart. The answer to the thief was, 'This day shalt thou be with me in Paradise!' and so it was, for all three went down into Hell together, and there the Old thief, the Body of sin, wholly died, and was destroyed; the Divine Life cut the cord that tied the Evil one to it, and shook off the viper that fastened to the hand, into the flames. And the earth gave up its dead, the human heart vomited out the hateful thing; the 'Prince of this world' was now cast out, for the judgment of this world was come, to see the evil and to hate it. Here then was a deliverance! more now did this man cry, and say, 'O wretched man that I am, who shall deliver me from the body of this death?'

Now you see Jesus and the thief in Paradise, don't Perhaps you will say, 'No, you show them to be Ah! but it was Paradise, for the middle wall was now broken down, through the sufferings and death WHICH NOW TOOK PLACE, and not eighteen centuries Why then, surely the whole of the long-standing 'religion' was false, proved to the utmost degree of demonstration, and being false, was it not-in principle —the Devil, and his works? Well now, you see how it was that, 'Christ died to destroy him that had the power of death, which was the Devil, and deliver them, who through fear of death were all their lifetime subject to bondage;' and you see how the Son of God was manifested to destroy the works of the Devil. you see how Christ, and the poor believing thief with him, must sink down into death and hell, ere the viper could be got rid of? Certainly so. But surely it was Paradise to see the stinking dead body now lie lifeless at his feet; it was offered up to the vengeance of God, and now it was no more. Then what a sweet Paradise of Joy must that have been, think you, when the two Lovers who were ever kept apart and asunder by the tale-bearer—that party wall or middle wall—I say was it not a sweet 'Paradise,' when they now saw each other face to face, and when they did greet each other with a holy kiss? Now Adam saw his Bone, and praised God for the precious Gift.

Surely it was PARADISE! Ah! you do not know what a sweet place *Hell was*, and how sweet it was to go down into silence; here the 'weary were at rest,' and here the wicked now ceased from troubling, and 'This Man' sang:—

Hail, holy silence! Source of rest Divine! Thy sacred, awe-ful charms the enamour'd Muse With heartfelt Joy shall sing. In thee repose A happy few, who walk in white, and obtain The solid feeling of substantial peace. Remote from sin, and wrath, and poignant care; In thy cool vale serene, and fragrant shade, The Sons of Wisdom, screen'd from Hell's alarms, The unerring Voice of Truth attend. O Truth! Thou balm of every wound! Thou perfect Good! Thou first and last! Thou all of Heavenly bliss! In silence thou art known;—of Life's fair tree Thou art the choicest fruit. What mental peace! What spotless joys! What unimagined rest, Are found in thy exhaustless charming stores, To satiate myriads of immortal minds Beyond their utmost wish!

Ah! think my soul,

How far from Wisdom's golden precepts err

The noisy crowd, who slight, with proud disdain,
The solemn joys which inward silence yields.

'Tis here the mind—the noble soul—

Familiar grows with pure celestial things;

Thrice welcome then, thou pure celestial calm,
Wherein the Eternal speaks!!

God's

Eternal Word—His own eternal Flame— In silence heard, all mental pain removes, And deeply through the ravish'd mind proclaims, That His Great Name and Nature, All is LOVE!

Jane Lead's Prophecies.

Well now, you see 'This Man,' how he laid down his own life to destroy the middle wall, and the wall being broken down, how he regains his life again, and now in greater power and glory, and Majesty Divine. The veil is removed, Justice is satisfied, for it was just to destroy Satan and to save man; it was just to destroy the middle wall

of partition—the Law of commandments in ordinances, and to bring the two together who were made one for the other, and of the twain to make One new man. was justice, for God had decreed it; and now the deed was done, the 'wall' was offered up, and God accepted this 'sacrifice,' and peace is made, and wrath is now no more. The Lord is risen from the dead, and is ascended, and sits at the right hand of God; for if it were not so, you would not hear 'this Man' sing such a noble song as we have just penned. Ah! he is there, let men say as they will; he has left sin behind him in the Grave, and is returned free from sin unto salvation. SALVATION, then, to all that believe, is in 'this Man,' for in him is the Comforter—that 'other Comforter' that was promised, viz., the fulfilment of God's Word. 'IT IS DONE!' and now there is not an enemy that 'this Man' hath, but must be made his footstool; yea, that last enemy is destroyed, which was death, that is no more; but the middle wall of ordinances and commandments of men, stands in all those who have not yet believed, and these enemies all must be made 'this Man's' footstool, as it is written (Ps. cx.), 'The Lord said unto my Lord' ('this Man'), 'sit thou on my right hand, till I make thy foes thy footstool.' Well now, have you all given up the middle wall—is it broken down in you? Do you join with the Woman in all that she has done? do you with her hate sin? Why, then, you are free from sin, and are become the Servants of righteousness, and have your fruit unto holiness, and the end everlasting life. What, then, can harm you, who then can be against you, seeing that God is for you?

See that you purge out the old leaven, that you be a new lump; never mind what the old world that stands in wickedness, calls sin; see that ye perfectly agree with God in His view of sin, what it was, and know that in putting it away you are righteous, and God is your Father, for by Him you have overcome the Wicked One.

Sin is the transgression of the Law, that is the Law of commandments contained in ordinances, doth stand opposed unto God and to His ways. Then there is nothing else at all that is sin; and now you having put off the law, and refusing to be commanded by men (in 'religion')—but you will be led by the Lord in Zion—you are not under the Law, but under Grace, and you are not sinners but Saints. Then come closer still, and perfectly obey the Heavenly calling; do this, I say, and Love and peace you shall know, in its truth and power within you.

Now you have seen the Picture of the Crucifixion on Mount Calvary, have you not? Yes, and you see there Three Crosses, certainly, and that's quite correct, for there was a Triple Man crucified There. Was not Christ crucified There? and was not Zion crucified There with Christ? ('I am crucified with Christ'), and was not the Old Man crucified There, that the Body of Sin might be destroyed, that henceforth we should not serve sin? Well, then, 'this Man' was a triple Man, and the Three were One, and the three crosses were but one cross, and on Mount Calve-ry all this was done, and on Golgotha. And what is Mount Calvary but the 'natural mind' in all people (but the 'Mount' was in Zion), that under the law of sin, 'calved' all the false notions about

Christ dying, etc., etc., etc., and many more 'calves' that we might mention, but to you there is no need. their doctrines, ordinances and commandments were mere 'moon-calved notions,' till at last the 'calf' was so 'fatted' that it was only fit for killing; and so when he was killed, then (at last) the mysterious cow brought forth a lamb. [See the type or prophecy of the spiritual work in the Wars of the Jews, by Josephus. that a cow brought forth a Lamb in the Temple, as they were driving her to the Altar to be sacrificed.] would have thought it? Surely a Generator of another kind must have impregnated the Cow, or she could never have produced a Lamb! A cow will produce Calves, everyone knows, while the Bull is the generator; it is quite natural. But what could cause a Birth so contrary to nature, who can tell? It is wonderful certainly, but here it is. Mere man has always gendered with laws and ordinances, ceremonies and outward doings in 'Religion,' and they always brought forth calves, the sons of a year (see Micah vi. 6), i.e., of old time, which could not take away evil, because they themselves were evil. But at last, the Bulls with the calves of the people were rebuked (see Ps. lxviii. 30), for there appeared now a young cow (Isa. vii. 21), a new cow, i.e., a she-man, and God did impregnate this 'cow,' and did nourish her, and two sheep; that is to say (the two sheep are but one) a sheep with two natures or properties, God and man, the Divine Nature cast in the human mould of the mind, in order to organise the Divine property to human feelings.1

¹ Comment is superfluous here, but what a wide vista and door is opened herein to the mysteries of Scripture and Nature. 'The carnal mind gendereth

And so you read in Joanna's works, these words (when the Spirit is there speaking of the coming forth of the thunder of God's power to rebuke the evil, as we have been showing), 'But I'll save my frighted sheep.' Well, now, the whole of this subject may be wound up in a few words, although it is necessary, in showing it at large, to bring forth the Scriptures to prove it, and to prove the assertions we make as to our experience of the Work in ourselves, for the instruction of our fellow-men; but take the figure that stands in outward nature, and the whole respecting the spiritual Work will be clear to the view immediately.

Doth not a man see a woman, and he is attracted either by her outward or inward beauty; however, he courts her, then marries her, then you know all that takes place—he impregnates her, and who is the sufferer to bear and to bring forth the child? Surely it is not the man? No, it is the woman—she suffers, but when the child is born, both the Parents rejoice together in the little innocent.

Now, in this Work in Zion, God himself is the Man, and the human being is the Woman, which God courts and woos till He gains her love, and she gives consent to marry; then all that takes place in the bodily union shows you the spiritual. And must it not be Zion that suffered and not God? How could God suffer? No, no, the impregnation of the womb in the woman, was God's

bondage,' but the New Generator, 'the Lamb of God,' begetteth liberty—two distinct states of mind, typified again and again, by Lot and his two daughters, the birth of Esau and Jacob, Cain and Abel, and all similar figures, infinite in variety, that may be searched out. Indeed Zion develops it to the utmost as he proceeds, giving material for the contemplation of all ages.—C. B. H.

creation of ANOTHER LIFE IN nature, another kind of Man -Hu-man, which is not God essentially as we speak of the whole Deity, for the DEITY is the CREATOR, but the 'Holy Thing' begotten in the womb is a created Being, that must be upheld and supported strengthened by the Creator, to go the sufferings that must be endured in having the middle wall broken down, as we have been describing, or, I would rather say, attempting to describe, for there is no language that can portray the great and marvellous Work of the CREATION, and the sufferings that were borne in the overthrowing of Sin, which Work no being of the 'old world' could be employed as an instrument to do. There was not love enough in them for that, so that a new being must be created for this purpose; yet a man, but of a higher nature, still bearing the form, and in all points like outward man-not God, but a Man of God, yet is called God because it was the immediate Work of God's power, and the offspring of God in the peculiar sense. I have thought it good to show you the Being in the way I have—to show you 'This Man' as a threefold being, as he really was, and how the 'middle wall' was his flesh, his sinful-self, and 'himself he could not save.' No, this 'Body' hung unto him, it was prepared for him, that he might offer it up unto the devouring sword to be destroyed, and surely this was the only offering that could take away sin.

Then has not THIS MAN left you all an example, that you should follow his steps? I don't mean in the sufferings and sorrows, but his steps in denying sin

and turning from it—coming from under the North Pole, and getting under the South,1 that you may live under its influences, abiding in the enjoyment of its spicy gales. and having descending on you continually its softening and fructifying showers. And now, further, it is not enough for anyone to hear a description of the Northern region; all have been under that frigid zone more or less, according to their degree. Neither is it enough for you to hear that there is a Southern climate, and you admit Those who admit that there is a warm and delightful climate for the sensible mind-and the mind that has made itself conversant with the Scriptures, having a reverence for them, believing them to be produced by the moving of the Great First Cause, or rather, I would say, by the moving of His invisible agents upon the visible agents, the Prophets-such a mind cannot help recognising that there is a better state or climate. But I wish to see them come really out of the North into the South, for so far, or so long as a man remains under the North Pole—the Spiritual North Pole—he is cold, he is doubting and diffident, and afraid to step forward; indeed he cannot, for his mind is frozen and hard, his limbs are stiff and contracted; but let him come under the South Pole, and he is quite another being, full of

¹ At the termination of his letter to C. B., senior, of January 22, this year (in Vol.V., pp. 68-86), Zion promises an answer respecting 'the Weather' at another opportunity. Then here we have it spiritualised—the basis of a Divine meteorology; for all elemental effects in the visible globe spring from the two sources (North and South) mentioned above. And as in Nature these two points or polar extremities of the earth, are unattainable by man, and still, despite his utmost endeavour, remain impenetrable and shrouded in mystery; so the discovery can only be made by the Spiritual Man, in whom the 'extremes meet,' and who experienced the operation of both in his Pilgrimage.—C. B. H.

faith and of the Holy Ghost, and his words breathe the Southern spicy gales of Love!

Now the Old 'Christian' 'Religion' I call the Northern regions, the whole of it in every sect, with all their sayings and doings. But what is now revealed through Zion is the Southern World! Come wholly under the South Pole, and you will be quite warm, the fire of Love will influence the heart, because you will be near the Great Fire God, itself, and of course the nearer you are to it, the warmer you must be. And now if you have determined to leave the regions of the North, and you have in reality packed up your alls, and have set your face toward the South, and begun your journey, get out of the North with all possible haste, and take care that no wind from that quarter blow upon you, neither from within or from without, for just as you allow those winds to blow on you, so you will feel the cold. There is nothing can hurt the Southern atmosphere but winds from the wilderness, or from the North, therefore watch against them and fight against them. 'Truth shall be thy shield and buckler'; take this, and you will find it an invincible shield, invincible to Northern winds and influence—I mean against the vain wisdom of men on the Scriptures, with their ordinances, doings and commandments.

Now, my respected friend, Mr Greaves, tells me that unless I will adopt his mode of living, or rather starving, and his *ideas* of 'self-denial,' that my atmosphere will be thick and hazy, and comparatively beclouded. But I say No, the atmosphere in which I live cannot be hurt by the way I live, nor could it be benefited by his way of living. The only thing that

could possibly hurt my atmosphere, would be the admittance of anything of man's invention into it, for all of such stands opposed to that *free* Spirit that created my atmosphere, and to the atmosphere itself.

Were I to turn in the least degree towards the North, and admit man's wisdom into my atmosphere, do their works of supererogation, that would becloud my sky, but nothing else could; and my God has said that He will hold my hand, and, therefore, I am not afraid that I shall ever incline toward the North, I love the South too well for that; eating or drinking, or letting alone, has nothing to do with my atmosphere. These things may have to do with an atmosphere that is below the sphere which my Creator has brought me into, for that is THE LIFE of which the Scriptures did foretell, and this Life is not meats and drinks, as bodily eating and drinking; it is SPIRITUAL; and it is only the eating of opposite spirits that could hurt my atmosphere, and, as I do not love them, there is no fear of my eating them.

I have entered into the *fast appointed* for me, and I mean to keep it by the help of my God, who is the God of the living, and not of the dead.

There is a life which vast numbers of men have attained unto, that very much resembles the Spiritual life, and has been taken for it, as you know the Prophets and Philosophers have had it—if it may be called 'Life' at all—and thousands of people besides those particular characters, have lived under the influence of various spirits sent forth unto them for divers purposes, and these spirits have wrought with these

people, but they were not God; God moved not Himself till the end, and then he moves to seek a Bride; for although the 'visiting' spirits could give much pleasure to men's minds according to the power of their 'Angelic' natures, yet they could not bring any to lay in the Bosom of God; no, there was no Marriage.

These spirits worked great things with many, for, besides foretelling of the end, they were highly intellectual in their operation, and they could bring men into their spheres, and in those spheres men and women have had much delight, and many have sacrificed much of temporal comforts, that they might enjoy presence of these spirits; for they understood that if they did not do this, and let alone that, that they should not enjoy the influence of these spirits, whom they thought to be God, but this was not God. no God (with us) only by the union of real Marriage; then the Bride lies in the bosom of the Bridegroom, and he unfolds to, or in her, the secrets that were hidden. A mother might labour to make a young Virgin daughter understand the secret pleasures of the Conjugal Bed, but her effort would be in vain; the virgin could have no knowledge of it till she herself experienced it.

There have been great pleasures under the influence of the Angels of old time, and those who are still experiencing those pleasures—whether they are merely intellectual, or whether they live in some 'Angelic' sphere which is beyond intellect, and the shadow of the true Spiritual life enjoyed in Marriage—they, thinking those pleasures to be the true life, hold them fast

and will not let them go; they believe not in the Spiritual Marriage, and are 'lovers of pleasures more than lovers of God,' and they are despisers of those that are good-and 'man is not good alone.' But when two are made one by marriage,-I mean, when God and man become one by real union,—then man is good, for the 'Good' makes him so. But those that stand in the inferior life, as before mentioned, they secretly despise the Bride, and, in their hearts, call her a Whore, and her Son a Bastard; and, though the Bride has her 'Certificate' in her bosom, and though she tells those secrets that they could never find out, giving proof that she lies in the bosom of her Bridegroom, and though she has her child in her arms, and he smiles on all who receive him, yet they despise the Bride, and they would push their Bastards on to the throne if they could, instead of the lawfully-begotten Son, he that is born in wedlock, in whom dwelleth all the fulness of the Godhead Bodily.

Now, some of those men who are merely under the influence of inferior spirits, would intrude into our sphere, or would peep into it, being 'vainly puffed up in their fleshly minds' (see Col. ii. 16, to the end) that they know something, ay, and much more than the Bride. Oh, surely they must, for they have had a peep! But can 'peeping' impregnate; can a woman be impregnated by mere 'peeping'? No, I need say no more to you.

Then there must be a 'Visitation of God,' a courtship and the marriage, and a spiritual or mystic copulation—an impregnation; and the child-bearing and pangs and sorrow there must be, as it is written, 'I will greatly multiply thy sorrow in thy conception.' God causes the sorrow by His impregnating the woman; then is it not the woman that suffers, and not God—the Invisible Man? Surely so. Then I ask, is it not 'Zion' 'where the Lord visiteth' thus? It is; and shall man be believed, or God, who has said it by the Prophetess J. S.? (that is, He said it by the agency of the Spirit that He sent unto Joanna in the Name of the Lord).

Many men may know great things, but in the Bride charity is found; therefore henceforth let no man trouble me, for I bear in my Body the marks of the Lord Jesus; and 'THIS MAN' is a Triple man still, for though the middle wall is thrown down, yet the Holy City has a wall (viz., the Truth, the secret of the Most High), so great and high, that vain are the attempts of any, either to peep over it or to jump over; they must come in at the 'Gates of Zion,' and no other way, and all who bow to come into the Holy City by the open Gate, they will know the sweets of being united unto God, fulfilling the word, 'Brides alike I'll make you all.' Yet God's omnipotent power is exercised only in the case of the first, by which the 'mystery of iniquity' is discovered, and then all see what iniquity really is in the sight of God, and seeing it they turn from it, and become righteous, sinless and holy, i.e., spiritual, and consequently the 'friends of God,' and being such, then, for a while, you are called to sufferings for His sake in this horrid world; but shortly, I still say,1 He will abundantly comfort

¹ The 'friends of God'—those who give themselves up to the companionship of His Spirit—must be at variance with inferior or infernal spirits that govern the world in darkness, i.e., 'the carnal mind, which is emmity against

his 'suffering friends,' who even now can adopt the language of the Spirit, or the language of the believers given by the Spirit in Joanna's Prophecies, read from page 72 to 78. 'Continuation of Prophecies, given in the year 1792.'

Now a man who knows nothing of the Visitation of God, and who has not come into Zion by the Gate, but who may be under the visitation of spirits, as we have been talking about just before, such an one may by the influence of those spirits upon him, make an atmosphere or a 'Heaven' for himself, and he in that heaven would prescribe for himself, and for others too, certain laws. He may think it right and profitable for him to have done with all the concerns of life (as they are commonly called), even so as not to admit a thought of them to enter his mind; he would keep his mind free from these concerns, that his atmosphere might be clear, and certainly by these means his intellect might be benefited; and in this 'Heaven' he would be most strictly what the world calls moral, he would think it necessary so to be-for these 'lower' heavens do teach the strictest morality, decency, prudence, cleanliness, economy, and a most rigid discipline in diet, clothing, and all other things of the outward life; and in doing and practising these things, they are comfortable in their Heavens, and their atmosphere, or Hemisphere, is clear, they can study greatly in these heavens, and in them they profit greatly according to the nature of their heavens, advancing in

God.' But as time is no more, we are 'abundantly comforted' in the *know-ledge* that all is fulfilled, and as it is always 'shortly' in Eternity, so the decreed change is surely working to the appointed end by an invisible process.—C. B. H.

the Sciences, and in the several branches of education; and by means of the influence or Prince1 that rules in these Heavens, a man can attain unto a wonderful degree of resignation, even to do almost without food, drink or clothing, or even a house; and many who have lived in these heavens have thought even a bed a luxury, and have chosen to lie on the bare floor, and so punish their poor bodies for the good of their 'souls.' These men bear the greatest hardships unmoved, and without murmuring or being discontented, but, on the contrary, rejoice in them; they will also bear insults without resenting, and will do good for evil (as it is called, and as they think), being disposed to everything that in their 'Heavens' is called good, and not only disposed to it, but they put it in practice, too. And as to their tempers, they are marvellously even, so that none can ruffle them.

Now all these things, and many more (even the desire to marry) of this kind, may be done in these 'Heavens,' and these men call such achievements the 'fruits of righteousness.' But I say NO, there is not one fruit of righteousness in all these, all such may exist where there are no fruits of righteousness. It is right to Marry; 'Marriage is honourable,' and righteousness is to marry with the Lord, and the 'fruits' of that union is the child, viz., the Truth (of all prophecy), the child born in wedlock, the lawful, living child, not the child of fancy, finely dressed—not the Bastard begotten not in wedlock!

'But the fruit of the Spirit is love, joy, peace, long-

¹ The 'Prince and Power of the air' (Ephes. ii. 2) or atmosphere. All their attainments and results are 'airy nothings' as regards Divinity, 'flights of fancy' that lift up into visionary expanses and theoretical dreams, from which no solid satisfaction is derived.—C. B. H.

suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts' (Gal. v. 22-24). These things are spiritual; 'love' is manifested in giving the heart and hand in Marriage, then there is 'joy' and 'peace'; next 'long-suffering,' to bear and bring forth the child, then there is 'gentleness' in nursing it. 'Goodness' is shown in adherence unto God, and 'faith' (fidelity) to or in His Truth, or to the child; and 'meekness' is to hear with an obedient heart and ear all that God has said about the child, how to nurse it and rear it up; and 'temperance' is to put away all intemperance, i.e., to restrain and keep in subjection, and have under control, and have dominion over all the works of the Devil—the wisdom of men, with all their inventions in religion and doctrines, which ALL proceed from the Spirit of darkness; so that there shall be no more of Jezebel left, than 'the skull, the feet and the palms of hands' (see 2 Kings ix. 35).

With this riddle, leaving you to unriddle it, for the present, I conclude with my most hearty wishes for your good and welfare in all things, and my very kind love.

From Zion, the Pillar and Ground of the Truth, the Lord is Here!

But he has still much to say, with 'the pen of a ready writer,' always prepared and furnished with instructions for our guidance, as the following (after parenthesis) testifies to his readers.

[The 'riddle' or symbol will be readily elucidated

after a careful perusal of the body of this work, with desire to understand the mystic subject, and penetrate its depths. It simply shows that after the destruction of the 'body' of sin, the 'residue' or 'remnants' are the property of the Lord, i.e., the Divine light Christ takes upon him the human properties of the mind (purified from all guile) to speak, walk and act, or work by and with. These are the 'members in particular' (I Cor. xii. 27) belonging to Christ and His Church; for the Divine must act (for us) with the human faculties, taking (after the destruction of the flesh) the 'skull' to express itself through; the 'feet,' as motors to progress and ascent; and the 'palms of hands' extended to receive all blessings, and draw them into the human life; and so 'work out its own salvation,' and provide the food which nourishes, and can alone satisfy the spirit.—C. B. H.]

Now all this time I have said but little in answer to your kind letter, for I labour rather to give you and the rest of my dear children spiritual instruction. But O how does my heart rejoice that my God has given me children that can and will stand in the truth, and be free; and who will take their mother's part; who will not bear to hear her called a whore, and her Son a Bastard? My heartfelt Gratitude for such blessings, language is too feeble to express. In the world I am a lone being, not one is there that would espouse my cause, not one but would deprive me of the life I have. I am indeed an outcast, but thanks, praise, praise, that I know that Zion lives in the affectionate bosoms of some, and they in

Zion's (who will comfort, cherish and protect them, as he himself lies in the 'Bosom of God,' and continually draws fresh light and power from the recorded Word.

—C. B. H.).

James and myself most sincerely thank you for your kind invitation again to come to your House, and enjoy your kind hospitality. Just at the present I cannot say what time I may be able to come to Birmingham. The people here, and about this quarter, are very desirous of hearing the truth; we have a very large and commodious room here to meet in, and it fills with people who are very attentive, and, in general, great liberty in speaking the Word is given, and the friends here are edified; and there are two or three adjacent villages that I must visit. I wish to do all the good that I can here before I leave, so far as speaking the Word will do.

In my next letter I think I shall be able to say when we shall come your way. I have put off our intended journey to Scotland for this year, so that it will not be a long time ere I have the pleasure of seeing you.

Mr Greaves is here at Barnsley with us, and you will suppose that by this time we have had much conversation. I find him the complete Gentleman, and I am glad of his company. In many things I wish to be a scholar; I mean, that he can be a great service in helping me to a better mode of expression than I have been able to acquire; but with respect to the Truth itself, no man, nor all the men in the world, can guide me. Mr Greaves is most friendly, and he could get better company than mine (as a man), and if he did not see some excellency in the doctrine, and if he had not some benevolent inten-

tion toward the Cause, to promote its welfare, I don't know what inducement there would be, for him to wish to abide with me for a season. I believe that he intends to do all he can toward making the Cause flourish, and that he considers me to be raised up as an instrument in the hand of God, for the work that I am engaged in. But I am aware that he does not yet see the bottom or foundation of this Cause; but I will be patient with him until he does. I do not find him to be so willing to be my scholar in spiritual things, as I am to be his in those things that I have mentioned.

I am quite delighted with his beautiful illustrations, and such an aptitude for the use of similitudes I never saw in any man, and these things are a great help to me in many ways; and for many things Mr Greaves is a most desirable acquaintance, and I feel more than an ordinary regard for him, and as a Gentleman (so far superior to me in worldly position), I count it an act of condescension in him to give me so much of his company, taking into consideration that he does not know the nature exactly of my Call; yet he thinks he does, but he does not know how God has taught me, or what reasons I have within, for taking the particular position that I have in the Spiritual World; he is not aware of the nature of my life; he does not see the Mansion of the Great House in which I live, he is not in my Mansion yet, it is quite clear to me, for if he was, he would not try to persuade me out of the place in which God, by the work that He has done in me, has put me; but this I bear with, and I will go with him where I can go.

But I am in my own sphere, and Zion cannot be

moved; I am in one sense but a servant of God, but in another, God has made me His Son.

I count myself as an animal man, a Brother to all; I cannot beget anyone into life of myself, nor give anyone the Holy Ghost; but the Spiritual Flame in Zion can beget children, and does beget. I ascribe greatness to my Maker, and power also, and all the Glory; I am a being created to show forth the praises of God, and there was a needs-be for me to speak and write in explanation of this, and to show the relationship in which I am made to stand unto my God. If I am a Wife, I must show my Certificate, and if a Mother, I must produce my child; and if I am a lawful married woman, shall any persuade me that I am not married? And if I am made a Mother, must not I know the Father of my child? can anyone persuade me that I did not suffer the pains that are recorded in the Scriptures, till my child (or God's child) was born? No, this they cannot; and I having experienced this, who can wrest judgment from me? for my judgment is gained by painful and bitter experience, and joy too, and if the Believers can lay hold of such a portion of judgment as will and does support them, and makes them stand their ground, it is well for them. Who can take mine from me whom God knows in the peculiar sense, and who know my God in the peculiar is unmovable, because 'the sense? Zion there!'

Mr Greaves has suggested that it would be best for me (or for the Work) to be stationary at some place, wherever I might fix upon, for he thinks by such an arrangement much expense might be saved to the friends. and it would be the best way to make disciples, such as would be able to go out as Missionaries to spread the knowledge of the Word; and he says if I agree to thisat least he has said enough for me to understand—that he will see to providing a respectable Chapel or House, or some such place for the purpose. This certainly shows that Mr G. feels much interested in the Cause; this is a proof of it. But I see no necessity for adopting the rigid mode of living that Mr G. has; I am my own lawmaker, as your Son says in his letter; it is comfortable and good to be very moderate in all things of the outward matters, but I cannot live on entire bread and water, and why should I hurt my poor body? I only want for it a sufficient portion of strength to do the work that the poor Ass is culled to do; I set no value upon my body, only for this purpose; nor would I pamper it if I possessed any amount of wealth.

I have not yet given my kind friend G. an answer with respect to his proposal, but I have it under consideration. I think you have done quite right in arranging your times of meeting at the Chapel, and the reasons you give for it are good sound ones.

You suggest to me, and you submit it to my judgment, whether it is any use to preach, when the multitude are like Brutes, and treat the Word with contempt and scorn; time, talent, and strength of body seem spent in vain, and the constitution suffers much by constant public speaking, and, after all, so few converts are made; so the Labourer is ready to say, 'I have spent my strength for naught, and laboured in vain.'

My beloved friend, I know you feel much for me, you

know something of the state of my bodily health, and you know how many things I must have to afflict and distress me;—I have indeed such burdens to carry, that require a Hercules spirit to fight against and overcome. But the love of God, and the knowledge of His will, and of the work that I am called to do, and the desire for my poor fellow-beings (here) to be brought to know the love of God,—all this bears me up and carries me on in the Work, though at times nature seems ready to sink under its load.

I confess that had I means of printing and of publishing my writings, I should be glad to retire and live in secret; give me one little room, and just as much furniture as it is said Elijah had—a Bed, a stool, and a candlestick (this I mean literally), let me have my Bible, pens, ink and paper, and let what I should write have a free circulation through the country—let the sound that the 'LORD IS COME' but reach the ears and minds of the people, and I should be satisfied; I would be willing to pass my days in comparative sequestration, and I am sure that the luxuries of this life (as it is called) I should never desire or covet. Put one sweet thought of my God, one only token from Him that I am interested in His love, and hold this as it were in one hand, and offer it me; and in the other hold out to me all the riches, glare, pomp and show and finery of the world, and see to which I would give the preference, see which I would choose in preference to the other! God is my witness within me, which I would choose, and with what disdain I would cast from me all that the world calls good, and would accept the other for my portion!

Did not God know me ere He visited me, and revealed

Is He mistaken in His choice of an His Son in me? Instrument? No, He is not; and to stain the pride of the self-righteous, who think themselves righteous and despise others, he hath chosen a weak being—one in whom there yet appear faults, as that Generation calls them which is pure in its own eyes, and yet is not washed from its (inward) filthiness. 'The Son of man came eating and drinking, and they say, "Behold a gluttonous man, a winebibber, and a friend of publicans and sinners." Here, then, is the Son of Man, whose kingdom is invisible, 'The King's Daughter is all glorious within,' not without. 'Ye hypocrites, who are like Graves that appear not, and men walk over you, and are not aware of you, till falling in, they are buried in rottenness and corruption. Ye painted sepulchres; ye whited walls!'-ye are walls that stand in the way between God and man, and between man and peace; and ye are white outside with your 'cursed' morality and form of Godliness, and men are deceived by your whiteness. sure you are the pure, for ye are white outside; ye make a fair show in the flesh, but the Spirit ye despise; which of you have ventured your life for the Lord's sake?—But God has declared that there is one who has done that, and ventured A LIFE such as none of you ever had, to the saving of everyone that shall believe in the fulfilment of the Scriptures; and that one is Zion, who did venture that Life (not knowing he would have another-even the eternal), for in Zion, God Almighty put the 'Esther' spirit 1

As 'Esther' signifies 'hidden,' it is to show the loss that the man sustained in venturing all for the sake of Wisdom (while she was in secret or behind), not knowing that she would return, or that he would ever regain the Divine favour. But her re-appearance as his 'helpmate,' discovers to him what he had lost through his ignorant 'venture,' and restores him to his former state, with knowledge how to keep it.—C. B. H.

for this very work, and the truly wise see this to their comfort.

But to answer you with respect to what you say about Preaching the Word to the world: My Brother, the world must have it sounded in their ears by some means, and as I have not the one before mentioned, the other must be made use of till God shall work to put other means in my power; I must continue speaking for a little time longer. But I shall not be always the mark for the finger of scorn to point at, nor shall I always be the burden of the drunkard's song, nor shall I always have to bear the mockery of the 'wise'; but I must wait God's time, 'His purposes will ripen fast, unfolding every hour; the bud may have a bitter taste, but sweet will be the flower.'

I shall feel obliged if you will tell Mrs Collins to read the 18th and 19th verses of the 11th chapter of Matthew. How shall the 'Spiritual man' please and satisfy the world? At his first coming, he left off eating and drinking, and cheerfulness, and he conformed to the laws and ordinances of men, observing them with the utmost degree of strictness, and persevering in them to the givingup of every temporal comfort and pleasure whatever, because he judged that God commanded it to be done; this he did, till all the world that were about him (which were a sample of the whole) thought him mad, and actually said that he had a Devil and was mad. And now he sees his folly, and knows that the 'Law is Spiritual'; he has passed through the death, and has re-gained Life; and he eats and drinks as another man, not making himself singular by any particular mode of living, or carrying himself high above the most humble. If a friend offers

him a glass of wine, he receives it with a thankful heart, for his heart is made thankful both to God and his friends for the least favour bestowed on him, and his heart is merry in the love of God; and he will eat any kind of food that is wholesome, caring not what it is, if it is set before him in goodwill; and he'll not refuse a glass of ale, when he finds it will help to support his frame. he now does, and now can he please them? No, now he is a gluttonous man, a wine-bibber, and a friend of publicans and sinners. But the Eternal God knoweth that whosoever accuseth Zion of being either a glutton or a drunkard, that person is a liar before God and man, and comes under the denomination of a 'false accuser.' Never was he seen to be intoxicated with liquor, nor ever to outstep the bounds of prudence in eating; search for iniquity, ye hypocrites, make a diligent search, and bring your accusations before God against him; and what will God say to you when you go? He will say, 'Who art thou that judgeth another man's servant? To his own Master he standeth or falleth. I see no evil in my servant; who art thou that art so eagle-eyed, and can see what I cannot see?' This is all that you will get for your pains, and now what shall 'this Man' do to please the world, shall he be like the poor man and his ass in the fable? No, he will not: he will walk in his own plain path, having God's free Spirit for his Guide, and he will save both his ass and himself by so doing; and let his adversary be who he will, he is prepared to meet him! Come, put on the harness and meet him, but 'let not him that girdeth on the harness. boast as he that taketh it off."

Now, you must understand that all the Scriptures have

their fulfilment in the coming of John and Christ.¹ Mrs Collins will perhaps wish to know why she in particular is desired to read the passage of Scripture pointed out to her, but she may find the cause in herself; and perhaps after she has looked for it, and that she *cannot* find it, I may tell her of it when I have the pleasure of seeing her; but she need not be uneasy, it will do her no harm to search for the cause.

Now, with respect to the different degrees of the Spirit that you mention, I beg leave to refer you to the 499th page of Explanations of the Bible—J. S.'s Prophecies. She says there, that in her day the different Gifts were given, except the Gift of 'Healing'; but she was wrong in her judgment—there were the shadows of the different gifts then, and no more. In the Gift of healing, all the Bible is fulfilled, for this was that Great Gift of which the Scriptures spoke, and when the Church is healed, then all those gifts appear in the Church, because Christ is there, who is the 'Healer,' and he is the One Head of his Church—'The Man is the head of the woman.' by the Man is meant God, i.e., Christ, and by the Church is meant the Woman, and the Church is the Pillar and Ground of the Truth (see 1 Tim. iii. 15), and a pillar, you know, is a supporter—a supporter of Truth; and the Church is also the 'Ground' of the Truth which was sown in it, and there, out of that Ground, the truth must spring; therefore out of whatsoever ground you see the

¹ Plainly the two births of Divinity in the soul. One wisdom in two different degrees—first, 'Adam' or 'Jesus' to suffer and die, or depart, and second, the 'last Adam' or 'Christ' to rise again in everlasting life and power. This is the 'Alpha and Omega' of the Great Spiritual work, and must comprise all between them, as the beginning and the end includes every intermediate experience.—C. B. H.

truth (i.e., the life and fulfilment of all prophecy) appear, that ground is the Church of Christ—the 'Church of the living God' (not of the dead God, the wisdom of this world); see Isa. li. 17, and following verses.

Now there is an invisible Woman, viz., Wisdom, sent forth from God; she is, in the interior sense, the Church, a female spirit; but of herself she could not be the Church, she must have a visible being, and entering into that being she maketh the same a spiritual female, filling the mind with love, and giving it the power of attraction (whereby it contracts a Body of Light), and works in it the great and vehement desire to have the promised child; then in due time the truth (i.e., the child) is born of the Church, and the 'woman is saved in the child-bearing'; then all the Spiritual gifts are in the Church, the Pillar and Ground of the truth. Yet all the Believers have different Gifts according to their various natural grounds, for the 'gifts' work with and from the natural ground, and it with the gifts of God.

Now your natural Ground is capable of possessing a very great power of the Gift of God; sow to the Spirit, therefore, giving yourself up unto it without reserve, and you will be quite a happy man. See these words, 'Let the peace of God rule in your hearts, by which you are called into one Body, and be ye thankful.' This is the way for us, and we must willingly submit to the just and equitable ways of God, thus walk, and wait till Glory in the full comes unto you. They are very young days with the Cause altogether as yet; there is no ground for impatience to be encouraged. Let us love God, my Brother, more than we do even our own pleasure, or

comfort of (the natural animal) mind, for such a disinterestedness and love of our Friend there must be, even to this degree, or how shall it be proved that we are purged from self-love? Let us, in this spirit of love, take care of our God, and He will not fail in taking care of us. It is quite natural for a man to wish to be placed in very happy and comfortable circumstances, and state of mind, but let us prove that we love God even better than ourselves, and let us be willing (if it will bring about His purposes and designs the better) to endure trouble, and even chastisement for a while, and be obedient to the Heavenly calling perfectly. a species of resignation, I acknowledge, that they do not teach in the schools, nor is it required of any but those who are the children of the Great Parent God-those in whom the Spirit beareth witness with their spirits, that they are children of God, being born of the Light!

Come on to this point of resignation, my beloved friend. You have gone a good way, and then see if your sad complaints will not be ended shortly. I speak as to a wise man; judge what we say—is it reasonable, is it according to Scriptural truth? You will perceive, respecting Mr Greaves, that I give all due deference to his superiority over me, with regard to education and all that, and you will see that I desire to have every good opinion of him. I always hold a man innocent till he is found guilty, and so far as I see good intentions and actions, I feel great pleasure in acknowledging them. Mr Greaves offers me the aid of his very rich friends when I conform to his 'devices,' and when I yield to his ideas—that is to look upon myself as merely an inspired

person. Lately, since writing the former part of this letter, Mr Greaves has laboured at this to bring me to it, but I told him that I was as independent a being as himself, and that I set no value upon all his friends could do for me; that I despise 'bribery,' and sooner than I would give up an iota of what God has made me, I would resign every friend that I now have, if they would give me up, and I would go and live in a cell or dungeon, and feed upon the dregs of all fare. Correct me he may in my mode of setting forth the truth, but this is all he can do for me, or shall do. Fare ye well!

I have had a letter from H. O'Brien, Esq., Author of the Round Towers of Ireland, and a very excellent letter, too, it is, and very pleasing. He seems delighted with my communications to him, and begs for all the information I can give him. He asks some questions, but in a gentlemanly, believing and humble manner. answered him, and explained some things that he has brought forward in his Book. I understand that there is another Volume out now. When I have another communication from him I will let you know all about it. Should Mr O'Brien take up this Cause with me, it will be a good stroke, and I confess that, from the nature of his letter, I am not without hopes of it. You would have had this sooner, only that I left off writing what I had to say to you, in order to attend to Mr O'Brien. I sent him a long letter.1

¹ This must be previous to the ONE (copy) in possession, of November 9.

'A broad hint'—'Shocking bad pens in this place!'
[To inscribe such matter?—C. B. H.]

All must be taught of one in spiritual matters, and Zion, therefore, could not be associated with natural intellect or worldly speculation in any guise. As he subsequently discovers, Mr O'B. was disposed to be jealous of the Messiah's prerogative; though compelled to admit the superior and peculiar Gift of Spiritual Wisdom possessed by him, yet, like all the 'learned,' could not, would not give up the results (as it appeared) of his (Mr O'Brien's) painstaking investigations and careful labours, brought forward in his work, whereas all were shadows, and could have no substance till 'the end' came.

Letters in future volume will make this clear.—C. B. H.

ON 2 ESDRAS VII. 28.

THIS fine work is an exquisite example and display of the purer and loftier feelings of our nature, lifted to the Great and Adorable Source from whence they proceed, demonstrating that the Spiritual 'Woman' was formed out of Nature—our common humanity; and that all the blissful ties, bonds and sentiments with which the sexes are endowed in their relation to each other here, lead to the higher contemplation and reverence of the One Only desirable Object, who can alone satisfy love.

The intent of the Deification of Woman in Ancient Mythology, is portrayed with a tenderness and power of pathos, which must be aoknowledged by any heart where love has been experienced; and the male's courtship and marriage of the female is so minutely, faithfully and strikingly depicted, that all must feel the truthful force of it; and happy for those who can follow the development of this sweet mystery to its final consummation, and make these temporal blessings eternal by immersement in the vast ocean of Love, now revealed to our new sight.

The invisible world brought to view, with all its marvellous workings on the visible, shows there to be but One Origin of Life, motion, thought and action; but the Three great, indefinable attributes of Deity itself, being reserved till the end, when darkness should cease, and Light succeed to the future generations—derived from the first Man. Yet the Three are but One—Faith in three progressive degrees or manifestations, till the fruition, Charity, is reached. God so reveals Himself in humanity as a Tree of Life—'the root' hidden, 'the stem' appearing, and 'the Branch' completing, and bearing the fruits of that perfect, indivisible union which, foreknown from Eternity, is now effected for endless duration.—C. B. H. March 3, year 59.

BARNSLEY, October 28, Year the 9th

MY DEAR BROTHER,—I fear that you will think me long silent, but I assure you I have been pretty busy since we left you, and came this road, in particular. You will not be sorry for that, I know, because you will expect that the truth is making its way through the dense opposition; yes, and it will. Truth, the truth, is very subtle, and can peep into the narrowest crevices, and can pass through the multitude as much unperceived as it is said Jesus passed through, when the mob sought his life.

We had a deal of opposition in Sheffield, although we had no public room there. [Here is recounted the violent assault referred to in the Epistle to C. B., senior, to be found related pp. 201, 202.] However, we have had some pleasant meetings among the friends, and many strangers heard the Word; the fruits of it will appear some time hence.

Here at Barnsley we have a room as large as at Nottingham, and it is filled with hearers twice on the Sunday, and two nights in the week, and we never saw a congregation conduct themselves more orderly, nor hear with more attention. This is pleasing, and I trust that many will be saved by the Word of Life here, from their enemies, that they may live the rest of their lifetime without fear, serving God in peace and safety and true holiness. We have the pleasure to inform you that we are both well in health and in good spirits, and it came into my mind to write for your instruction-I mean for you all—an explanation of a part of Scripture recorded in the 7th chapter of the Book of Esdras, beginning at the 28th verse—'For my Son Jesus shall be revealed, and those that be with him; and they that remain shall rejoice within four hundred years. After these years shall my Son Christ die, and all men that have life.' See again 1 Peter i. 13—'Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ' (see also same chapter, verse 5, and 2 Tim. i. 7). Now, first, it is clear to a demonstration that the Scripture in Esdras, and that in Peter, point to the same revelation; and as the Epistle of Peter was written so long after the time or date of the 'Christian' era, it is clear that Jesus Christ was not then revealed literally, that Jesus Christ had not come according to the Scriptures; and not being revealed, how could anything respecting him be under-It could not be; all things relating to Jesus Christ, and the salvation by him, were shut up with a close seal, hid in God, till the 'time of the end'-till the fulness of time, that means when the fulfilment of the Scripture should take place. Now it is clear that it was God that communicated to the Prophet Esdras (see the 3rd verse), here God foretells of a Son that he should beget, viz., Jesus, for he could not be a Son unless he was begotten, and if he must be begotten, there must be a Mother, and he would not be begotten in an unlawful The Father and the Mother must be lawfully married, for if not, the Son could not be a lawful heir —he must be a Bastard; then there could be none but bastards all along in the world, in the 'religious' world, for this Marriage had not taken place, nor was it to take place until the end, as it saith in Revelations, 'Blessed are they that are called to the Marriage supper of the Well, then, as there must be the Marriage of the Parents before the Son Jesus could be lawfully begotten, we must find out the Mother, and we must know to a certainty who she is, and we must see the nature of this Spiritual and Heavenly Marriage. We have discovered who the Father is, viz., God, and we must find, I say, who the Mother is, for there must be a Husband and Wife. The unholy connection of men with men (see Rom. i. 17 to end of the chapter), has begotten 'Devils,' Hobgoblins, Spectres and Night Apparitions, and heavy and dreadful, doleful Incubuses; and all these being 'Sodomites' hate the Woman, and forbid to marry. The very mention of the Woman fills them with rage and fury, when anything is said of her sufferings, pangs and sorrows, from her conception to the birth of the child. O how the Sodomites gnash their teeth, and spit on the ground in contempt of her, whose loveliness and virtues the Poets of all ages have set forth in songs of highest strain!

O what charms are there in a virtuous, lovely female to captivate the heart of man—who is a man indeed!—and why has this feeling been so strong in the bosom of mere natural man toward the female? I answer, that not only this sweet feeling should bind them together, so that the Male should nourish and cherish her in his breast, and defend, support and comfort her, but that it should represent the Love of the adorable God (who is the eternal MAN) to His beloved Bride Zion! And mind, if the Bride is so beloved by her Maker and Husband, surely the Glorious Bridegroom, whose nature and essence is Love, must love all the children of Zion.

'Woman, the Poetry of Nature' (says an elegant Writer of the present time), 'has ever been the theme of the Minstrel, and the Idol of the Poet's devotion. The only ideas we entertain of a celestial nature are associated with her; in her praise the world has been exhausted of its beauties, and she is linked with the stars and the glories of the Universe, as if though dwelling in a lowlier sphere, she belonged to a superior world.'

The Deification of the Woman was the true substance of those imaginary Goddesses sung by the Greeks and Romans, and others—Juno, Baaltis, Diana, Babia, Venus, Aphrodite, Derceto, Melitta, Butsee, Semiramis, Astarte, Io, Luna, Rimmon, Lucina, Genitalis, Urania, etc., etc.¹

Those ideas of Goddesses were raised in the minds of men by the Spirit of God, and the same Spirit gave names

¹ The nominal Christians in their self-wisdom can treat the Belief of the Ancients as mythological, yet have created a far more spreading and enduring *Myth* out of the Scripture records, only under different *names*, times, and circumstances.—C. B. H.

to these imaginary beings, in which names the mystery lies, for when *interpreted* they show forth how God should Deify and glorify with *His own self*, first His individual and immediate beloved Bride, and then all that should be born of her.

Well, as it is clear from the Scriptures, and from all prophetic writings, that in the end there was a Marriage union to take place between God and His creature, Woman, -I mean the Spiritual woman or She-man, a being made for the express purpose of introducing the truth into the world by a birth of it,—then you must naturally suppose, nay, you must be sure that, like as it is in nature, there must be a time of courtship. In nature a young man happens to see a female whom he thinks he can love. sees in her inexpressible charms at first sight; he then begins to plan and contrive how he shall get into her company, and no way is left untried till he obtains his Now he has a deal to say to her, his wishes so far. heart is full, and he trembles with the feelings of love; and though so full his mind of what he desires to communicate of his love towards her, yet he can disclose but little, lest through some unlucky, unguarded word she might take offence, and he might lose her. He strives every way to please her, and can but sigh out frequently his feelings to the air; but meeting often and conversing together on various things, they grow more familiar with each other in some degree. Yet that subject which the fond lover has most at heart, and which he desires most of all to impart to her, viz., his passion for her, is left untold, till some kind and longed-for 'accident' happens that breaks the way, and affords him the wanted oppor-

tunity, when, with a palpitating heart, and with tender sighs, and with feelings which Lovers only can know, he declares his love. The modest virgin—though with a heart affected all along with feelings strong towards him, as were his towards her-yet till now had prudently concealed them from him (but this was all she longed to hear), though she will not by words express in return her tender love for him, yet she cannot forbear discovering those signs of it, that in the mind of the anxious lover confirm him in the sure and certain belief, that the affections of the Object of his love are now gained. Delighted, charmed, filled with ecstatic joy, they part, having made an engagement when and where to meet again. Now the fond lover trips home light as air, blessing his fortunate stars that he has won the affections of (to him) the fairest, the sweetest, the most amiable, adorable and lovely creature that ever sun shone upon, or that ever favoured a lover with her company in a walk together, beneath the silver light and influences of Cynthia.

Hear him soliloquise as he goes, and pour forth eulogiums on her beauty, while he blesses the happy 'chance' that threw her in his way! Follow him to his couch; he refuses to close his eyes, no moment can be spared to forget his only love. His pleasure and delight is, to have before him in his imagination her lovely features and admirable form, and her voice still sounds in his ears with a thousand charms; and the assurance that she gave him that she loved him, though it was only done by certain signs, fills him with such rapturous joys that swallow up every other thought. Such are the strong powers of the natural love of Man and Woman in mere

nature, and every heart where true love, in the natural sense, has ever been experienced, will agree with me, and will acknowledge that some of those feelings of love I have in some degree portrayed; for, indeed, I know them in the natural way or sense, nor am I ashamed to admit it, because it typifies the Spiritual and Heavenly love, and it was placed in mere nature more for that purpose and design, than for any other-although it is the greatest blessing that can possibly be known and enjoyed in the natural union of man and woman. All riches, grandeur, equipage, style, and all attainments, are but a hell in married life, if there is not the purest love existing between the pair—the pure natural love, without wantonness or lust-and such a love there is in mere nature; and they are the happiest in this sphere, who have this love for each other, and where this love is, they can soonest and more readily be touched with the Heavenly Love. are they that can understand it best, and who are prepared to feel its influence, and come to live in its delightful empire!

Now follow nature up to nature's God; try and climb, I mean, to get a view from the natural love of man toward the Woman, as we have described, of the love of God towards Man, His creature, first to Zion, and to him as the mark for all; for God manifesteth His love to His own creature Zion, not for that individual being's sake alone, but that all who have hearts to love, might see and know that God has the same love for them, and that all might be drawn to love, and come into the Kingdom of Love and peace.

Now the Eternal Love-God, though He sent His

angels to communicate His intentions of Love to man, and to foretell by them that in time—in a 'set time'—Heaven and earth should come together, or, in other words, the Law and Gospel, God and man, should come together in Love; yet, I say, though God did communicate to the Prophets in time past, and did in them and in thousands of others, raise up a shadow of the Love that should be, still God was without a Mate. He had no bosom in nature (or among men) whereon He could lay His head. was no love in mere nature—as it has been—strong enough to attempt the breaking through all obstacles, and the bursting of all bonds, and the snapping asunder of all barriers to get unto God, and to enjoy His Love. There were none that had a thought, or that had such an heroic determination, and such a power of Love, as to cause them to aspire to real union with the Lord; no, nor could it enter into their hearts to conceive the possibility of it, because, as we say, there was a 'set time' decreed for God to come and to be abiding with us; and not conceiving, or believing the possibility, that a real oneness should exist between the Creator and the creature—that the Lord and man should become one being in Love, Light and Wisdom—none could aspire unto it. So that all—all, have been standing afar off ignorantly worshipping God in their various forms, at a distance. But as the Eternal Love had decreed a union, then when the time was about to come, the 'set time,' He moves Himself, as it were, to go in search of one upon the earth, in whose bosom He may find a place of rest, a 'place whereon to lay his head'-one in whom He could beget LIFE; and unto whom He could impart those secrets of His bosom which

were hinted at by the Prophets of old, and by whom He might bring forth to man (universal) the secret mysteries of His Love (that lay forever hidden in Himself), or, rather, the development of the mysteries of His love. One, then, of our species is found, who possessed in his mere natural constitution a greater power of the natural love (as before described) than any other, and in whose heart was the secret and sincere desire to know Divine love and wisdom. The natural ground of the heart then being formed to love naturally—there being a vehement flame of this Love therein, together with a secret desire after the Land that was very far off, to taste the 'grapes' of that country—the heart was consequently susceptible of Divine and supernatural impressions. This one, then, did the God of Love visit, this one He did woo, to this one He did show His Love tokens-so oft, so frequent and so constantly, giving by His secret and sacred influences, such sweet delights, and raising thereby such hopes of Immortality!-that at length the affections of the creature were gained to the ETERNAL LOVER; for in these sweet visits God did give some secret inbreathings of His breath of Life, till the Love-flame in the creature became so vehement, that the hand and the heart were willingly surrendered to the Lord. The soul, with all its powers, giving up every other love, fixing it wholly upon the One Object only worthy of its love, for His sake renouncing all the love of these lower regions, that was called good.

The hand and the heart thus freely given to the Eternal Lover, they are accepted, and there is then a greeting of each other with a Holy Kiss! The contract is signed and sealed, the Marriage is solemnised and consummated, VOL. VI

and a spiritual copulation takes place, because the withe soul turns wholly in love unto the Lord; and the an Emanation from the Deity, and an actual shed abroad in the soul of the Love, or Holy seed of Lif of God; and the spiritual delights that are experied by the soul at this time no words can express. But soul is impregnated thereby, and these delights are vis called 'Paradise.' The soul is caught up into Para and there experiences those sweets that are 'not lawfu a man to utter' (2 Cor. xii. 4). Yea, that man could utter nor know, and none but this Spiritual Woman Virgin could taste.

It was the time of Love—'the overshadowing of Holy Ghost'—the infusion of that Life which was to come man's partner—the union of the Eternal Life the human soul's essence or love-spirit. Thus, by the Ete Spirit's acceptance of the human will, when it tu toward it for its Mate, it became the womb wherein J -the highest Love of God-was begotten or concei fulfilling what is written in the Prophet Isaiah (vii. 'Therefore the Lord himself shall give you a sign; Bel a virgin shall conceive, and bear a son, and shall cal name Immanuel.' Now God is with US, viz., with -the She-man, who is man in visibility, but a spiri female to the eternal working and co-operating powe the Great Eternal incomprehensible God, that Life m be begotten, be born, and brought forth, that we m have Life.

Come now, you see the virgin Woman, and you how life is begotten in her womb, *i.e.*, in the will, and *Life* that is begotten by God in the human will is Jesu

'For every mystery I shall clear, And place them in the Seven here, It is the Mother and the Son.'

See J. Southcott's Prophecies, 'Birth of the Prince of Peace,' page 6.

But before we explain the mystery of these lines we must show you the birth of the Second Child, for it is to the second Son and his Mother that the application properly belongs,—

But Mary, and Joanna too, Must unto all be known.'

Again,-

'You ne'er discerned the Second Child; For here the "Learned" all are foiled.'—J. S.

See also Eccles. iv. 15—'I considered all the living which walk under the sun, with the second child that shall stand up in his stead.' Again (Heb. vii. 14, 15, 16, 17), 'For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec.' 'Except a man be born again, ye cannot see the Kingdom of God.' Now you must understand that there is an invisible world as well as a visible; but the time is come for the invisible world to be revealed in us, that we might be made spiritual beings, and live in the invisible world, having the knowledge of God and of all the invisible powers, for this is the 'Life'—that 'Good Land' into

which God hath promised to bring man, in the latter So that 'Mary' is an invisible spirit—in the first sense-but this 'virgin-spirit' being sent into a visible being, giveth that character the qualities of a virgin spiritually, that is, in the soul there is then a 'Virgin' nature or condition, according to the nature of a spirit, and therefore the character or name of the being into whom this Spirit is sent is, by virtue of the Spirit, 'Mary.' If this Spirit was not first given unto the soul, there could be no power in the soul to conceive the 'Holy Thing' Jesus, which is the first degree of the 'revelation of Je-sus-Christ,' that 'Peter' (the Prophet) very plainly tells you was to be revealed in the last time—the time of the End—by which Revelation the promised Grace was to come or be brought unto man. Then the Spirit 'Mary' is the Bride and Mother, in the inner world and inner sense, but that Spirit giveth its virtue and power or qualities to the human soul, and the human soul is thereby made a spiritual female, was impregnated by the Visitation of God, conceived Divine Life and brought it forth, as we have shown; and this degree of the Divine life, conceived and born thus of the Woman, is called a 'Man,' though invisible—only as its powers and effects are visible in the human mind, in which is carried on this Revelation of Je-sus-Christ; for the human mind is made the Ground for the Revelation to be brought forth in or from, and also the Medium through which the revealed knowledge must go forth unto all, that everyone who will hear, may come to understanding, and have life kindled and raised up in them.

Then you must be informed that Jesus is, when born, the Life of the soul in which he is born. He appears in

the soul for that purpose, that he might be its life; then are not Jesus and the soul one being? Certainly so-only, of course, the Life is greater than the soul itself-and 'those whom God (by His marvellous power) hath joined together, let no man put asunder.' But the soul's life, Jesus, is born to die, for it is of him the Scripture speaketh in the Book of Job, when it saith at the beginning of the 14th chapter—'Man that is born of a woman is short of days, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.' Again, he said when he was in the world (i.e., in the soul), 'As long as I am in the world, I am the Light of the world' (John ix. 5), 'But it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you' (John xvi. 7),—that means, if I do not depart and die away from you, the Scriptures cannot be fulfilled, for it is their fulfilment in you, by my departing or dying away from and leaving you alone, and my arising again in you in power (Christ), that must be your 'Comforter' that shall be with you, and in you, and shall abide with you for ever, and shall guide you into all truth.

Now we have shown you the Father and the Mother and the Son Jesus, and how God's Son Jesus is revealed, and how the soul—the Mother is with him, as the text says, 'For my Son Jesus shall be revealed, and those that be with him.' Yea, and there are with him, when born, an innumerable company of Angels invisible (see Luke ii. 13), these Angels are only visible to the Shepherds who were abiding in the field, keeping watch over their flocks by night, which Shepherds are the threefold New

Life revealed in the soul, viz., Faith, Hope, and Charity! These alone in the soul saw the Angels, and these went and saw the Babe born in Bethlehem, that is, these three Shepherds saw God's Son Jesus revealed in the 'House of Bread,' i.e., in the soul—the real Beth-lehem.

Now the text saith further, as follows:—'And they that remain shall rejoice within four hundred years.' 'they that remain' is meant the soul-the human soul Zion, who is the She-man, or (spiritually) male and female, or man and woman in one, which is Ad-am, therefore is spoken of (by the Spirit in the text) in the plural,—They that remain, i.e., the remnant, shall rejoice within four hundred years. See Micah iv. 7-'I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them' (i.e., the Remnant) 'in Mount Zion from henceforth even for ever.' See again the following Scriptures, and by them you will perceive who are 'they that remain,' and were to rejoice within four hundred years—Jer. xv. 11, Joel ii. 32, Micah vii. 18, Zeph. ii. 9, Rev. xi. 13, Rom. xi. 5—here are a few Scriptures out of the multitude that might be brought forward to prove what was meant by the Spirit, in the text, 'They that remain,' or we might say (for it means the same thing), 'he that shall endure unto the end'-i.e., to the end of evil in the soul—'then the Remnant shall return, even the Remnant of Jacob to the Mighty God' (Isa. x. 21). Now the four hundred years mentioned in the text does not mean four hundred years of time, as men number time, or from the time that the prophecy was given, it has no such allusion, it has a hidden meaning; and because those 'learned' men that were employed to

translate and compile the Bible, could not fathom the secrets that were hidden in these Scriptures, they called them 'Apocryphal,' i.e., hidden, unknown, doubtful writings.

It is believed that those 'learned men' doubted the 'Divinity' and authority of those Books, because they were not found in Hebrew manuscript, but in Greek. But this was not wise of these 'great men,' for surely God could make Prophets of the Greeks, just as He did of 'Jews.' But those men did not think so, and therefore they gave these Scriptures a bad name, so that great numbers of people are actually afraid to read them, fearing lest they should have been penned by some evil agents, under 'diabolical' influence. But these 'learned' 'Divines,' not believing in the glory that was to be revealed in the 'latter time,' but imagining, and having persuaded themselves that Christ had been revealed, that his sufferings were past, and the Glory that should follow they were in possession of, because they had at this time, to their thinking, a most glorious Church upon the earth—they thinking, I say, that their 'Heavens,' which they had made for themselves upon earth, should never pass away, and that there should be no more change of government, but that their religion would last forever; 'Oh, said they, all is finished!' cloud being upon them, they would have nothing to do with this part of Holy Writ, which contains the most plain and lightsome prophecies that can be, concerning the Revelation of Jesus Christ in the latter time, the very same Revelation of which 'Peter,' 'Paul,' and all those Servants of God point unto, and foretell in their Epistles.1 The

¹ Neither had they ('Divines') any right to touch the parts they have presumed to do, imagining that they were addressed to them, and contained

language of these parts (The 'Apocrypha') is certainly mysterious (to natural intellect) like the other Scriptures; and if these are to be put away out of use for this reason, so might all the Bible. But I know that these Scriptures were given by Inspiration of God, the same as the other parts of the Bible, and ought to be read with the same reverence.

The hidden meaning then of the Words—'They that remain shall rejoice within four hundred years,' is that the human soul in which this Revelation of the Divine Nature takes place, should see cause to rejoice even before its old state (composed of the four elements) had quite passed away; that while it was passing away by the coming of the Lord in it, in the brightness of his Glory, it should 'rejoice' to see the vengeance that God was taking upon Babylon, viz., the Body of Sin; it should 'rejoice' to see the Middle Wall of partition giving way and breaking down, that the Lord might reign for evermore, thus fulfilling what is written,—

'Saints rejoice, and sinners fear, When I bring salvation near; Saints shall see it, and *rejoice*; Hell shall tremble at the voice!'—J. S.

Also fulfilling that part of Scripture which saith (Ps. ii. 11), — 'Serve the Lord with fear, and rejoice with trembling.' Phil. ii. 12—'Work out your own salvation with fear and trembling, (13), for it is God which worketh in you to will and to do of his good pleasure.' For while the human soul, on the one hand trembles to its centre or

directions for the outward being of visible man. But they could in their ignorance apply these 'recognised' Scriptures with some degree of plausibility to their creed; but the rejected 'Apocryphal' records were too difficult (by their very plainness) for reconciliation with falsehood.—C. B. H.

foundation, at the mighty hand or power of God that is upon it, rebuking the evil nature, as it says (Ps. cxiv. 7),— 'Tremble thou earth at the presence of the Lord.' Again (Job. xxvi. 11)—'The pillars of heaven tremble and are astonished at his reproof.' Yet there is also a great rejoicing to see Babylon fall, to be no more at all, for then is that 'cry' heard in the soul, mentioned in Rev. xviii. 20—'Rejoice over her, heaven' (i.e., Zion), 'and ye holy Apostles and Prophets' (the threefold Holy Life-the holy Trinity), 'for God hath avenged you on her' (on Jezebel or Babylon). Read the whole of this chapter, for it is the Word of God given so long ago, foretelling the fall and total overthrow of evil nature, or Satan's kingdom in the human soul, that the Kingdom of the Lord might be built upon the ruins thereof, and that He might come and reign in man in the power of his light and love, which you will see plainly foretold in the next chapter; and the joy and language of the Soul beautifully and strongly portrayed. Another Scripture (Matt. xxiv. 22) saith, that the days or time of suffering should be "shortened" for the Elect's sake,' meaning that God would by His power uphold the Soul-it should be kept by the power of God, through faith, unto 'that Salvation that was' (now) 'ready to be revealed in the last time' (1 Pet. i. 5). It should be supported to bear the awful stroke, and the tremendous 'earthquake' that it was to behold in itself; and the power of the evil nature should be cut off, even before its time as it were. The number of the Old world, or old nature is four-four hundred years it is called, in order to hide the secret of the matter from the observation of all people, till the Lord should come to fulfil the Word that

he gave in all former time by the Prophets. But the 'four' signifies the former state of man, his state as a Beast, for as a Beast he is counted until he is changed, and the real 'man' nature imparted unto him; he walketh, so to speak, upon all-fours, he is in his outward and palpable being made, or composed of four materials, viz., earth, water, fire and air, and in his inward being his mind is formed of the four elements, thus, first earth, or earthliness, he is carnal; he is water also, a sea of trouble, restlessness, error itself, he is full of erroneous principles and spirits —the flood is in his bosom. Fire also, Hell itself is in him, 'wrath is concealed in him, till it is touched, and then it breaketh out into a viper.' He is also full of light airy pride and vain conceits, so that he thinks he has power to fly up to Heaven as it were, by his learning, self-might, and his imaginary wisdom; these are his four cornersthese are his four elements, the 'beggarly elements'—the world of evil, which 'elements' the Scripture declared should melt with fervent heat (i.e., with the heat of Love operating in the human soul), ere the new heaven and the new earth could come to be in man (see 2 Pet. iii. 10-12); and while the heat of the Heavenly Love was melting those elements in the soul appointed and prepared for this Revelation, the soul with all its powers should rejoice, fulfilling the word, 'My Son Jesus shall be revealed, and those that be with him; and they that remain shall rejoice within four hundred years.'

'And they that are with him are called, and chosen, and faithful' (Rev. xvii. 14). 'Fear none of those things which though shalt suffer; behold the Devil shall cast some of you into prison, that ye may be tried; and ye

shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of Life' (Rev. ii. 10). Now this was the state of the soul when Jesus its Life departed, or died away from it; the soul (now God's 'purchased possession') was now in this 'prison,' the Grave or Hell, cast in there by corrupt nature; the Life departed, the power of uncleanness gained the upper hand in the soul, and the soul was taken captive by it; ay, notwithstanding all that had passed before, it leaned to the evil nature, and began to aspire after knowledge unlawfully, this was the forbidden fruit, and this is what is meant by Man (the 'natural') was forbidden to aspire after the Heavenly Wisdom, but to wait till God should reveal it, but he would not obey, he would be wise, though 'born as a wild-ass's colt.' So this was now the soul's fault and disobedience; the Holy Life therefore departed -Paradise fled! and the soul was left naked and bare, and in this awful fall suffered all those woes which you read of in the Bible.'1

In the act of disobedience, three crimes were committed by the soul, viz., Idolatry, Fornication and Bloodshed; the Soul coveted to be wise, it was therefore an Idolator, 'A covetous man is an idolater,' behold then the very man (the Soul). He committed fornication also, he 'lusted after the daughters of men,' i.e., he turned back

¹ The first Adam, though a spiritual generation, was still of the earth, 'the Son of God in the flesh,' and this Spirit within him aspired after the Divine Celestial Wisdom, but as a 'natural man' he took a wrong step to obtain it, not being fitted for connection with the pure, undefiled Perfection and Holiness of God. He was wild by nature, untamed, unsubdued, proud of his exaltation; and must fall to cure him of his presumptions and folly, and to teach true humility, that he might then aspire in right order to the decreed union with the Heavenly Virgin, knowing how to value her, and ever conscious of Her superiority, though made One Being.—C. B. H.

unto the ways of mortals, doing as they did, lusting after Wisdom, not waiting till God revealed it; and so that Scripture was fulfilled in him, when he turned to cohabit with those female devils, viz. (James i. 15), 'When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death,' i.e., it procured death to the soul, the soul turning away from its God, fell into outer darkness, a death it was but yet living; shut out from the face of God, 'exiled from the Eternal Providence,' this was the doleful 'prison' which the Devil (Pride) and the powers of darkness had now cast the soul into for its crimes, and guilt (i.e., a guilty conscience) drove him out of Paradise. He committed bloodshed also, he slew his own life 'Jesus,' or caused it to depart and go away, and it is therefore said to be slain, it was no longer the sweet life of the soul, the 'Ghost' was given up, and a silent, doleful midnight despair and death reigned; 'the dust returned to the earth as it was, and the Spirit (Jesus) unto God that gave it.' Here, then, is the shedder of blood, the Murderer of whom it said (1 John iii. 14), 'No murderer hath eternal life dwelling in him;' no truly, for his 'eternal life' had fled—Jesus was gone, as he said before, 'It is expedient for you that I go away'; but at this juncture the soul did not remember these words, it was in outer darkness, a heavy night lay upon it, and it was sealed up within the bars of inevitable hell, and oh! the pains and sorrows who can tell? This foul crime of bloodshed that was committed by the soul, not by its own native will, but being deceived or blinded by the evil power;—this deed is foretold in Gen. xlxix. 5, 6 and 7.

Here the soul is named Simeon and Levi, because

though fallen thus, yet it stood in the Love-decree of God to be redeemed, and brought up from Hell and death; the decree was that it should 'hear and obey,' and repent (that is Simeon), and also, that it should (when it obeyed and repented) have the Life restored unto it in greater power, which Life then should be Christ! the Royal Priesthood established in it, when its name would be Levi. 'In their anger they slew a man' (saith the Word), 'and in their self-will they digged down a wall; cursed be their anger, for it was fierce, and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.' And so it was, the soul was scattered, broken, rent, torn even unto death, and it lay in the Grave dead; but as God in His never-ceasing unchanging love decreed to bring it up again from death, hell, and corruption, therefore the 'third day' began to dawn in it. viz., Charity! or Joanna—the Gift, Grace, and Mercy of But it may be asked, how is this the third day? I answer, Faith was the first day with the soul, by which it first believed that what God had promised in Holy Writ he would fulfil; and the belief led the soul to go in search of a 'better country' than that which it was in, and it 'went out not knowing whither it went,' but it 'looked for a City which had foundations, whose Builder and Maker was God'; and having this faith, it was sealed to the day of Redemption, for this 'faith was counted to it for righteousness.' This was the first day. Now the soul was exercised in patience, and patience produced experience, and experience 'Hope' that maketh not ashamed, because the Love of God (Jesus) was thereby shed abroad in the heart by the overshadowing of the

Holy Ghost, which came into it as we have before described; this was the Second day, Hope! and this was the first Birth of the Deity in the soul; but then 'this man' born of the Woman, was short of days and full of trouble, he grew up like a flower and was cut down; he fled as a shadow,—for he was the sign of a more Glorious and greater birth, Christ! as the Word saith, 'The Lord himself shall give you a sign,' and it was— 'Behold a Virgin shall conceive, and bear a Son,' etc. This child was set for the fall, and rising again of Man-y in Israel, and for a sign that should be spoken against. Again (Mat. xxiv. 30), 'Then shall appear the sign of the Son of man in heaven' (i.e., in Zion, where this great and marvellous work is carried on); 'and then' (i.e., after the sign appeared) 'shall all the tribes of the earth mourn, and' (mark) 'they shall see the Son of man coming in the clouds of heaven with power and great glory.' Then next (31st verse) you see the gathering together of his 'Elect,' and that is simply, giving new knowledge and new light to the soul, whereby it is recovered out of its miserable state of dispersion; it was scattered, bruised and mangled, and death reigned over it in all its sable Then you must understand that we, in showing you these two births, are pointing out the first and second coming of the Lord, although the first coming is not called 'Christ,' but is only the first degree (Jesus, the Love) of the Revelation of Jesus-Christ; the Love was born then, but not the power, the wisdom (the good wine) was reserved until the last. Had Jesus been the power, he would not have suffered himself to be put to death, he would not have been so crossified as to compel him to depart; but 'he was crucified through weakness,' as the Scripture plainly declareth in 'Paul's' 2nd Epistle to the Cor. xiii. 4, but though at the *first* crucified through weakness, yet in the end, or at the second coming, he should 'live by the power of God.'

But to show the 'third' day; -we left the soul, in the absence of the Divine love Jesus, in the pit of corruption, in the low dungeon, sunk in the deep mire, in the nether parts of the earth; at this time were those words fulfilled, viz. (Matt. xxiv. 41), 'Two shall be grinding at the mill; the one shall be taken, and the other left.' Jesus, the life and joy of the soul, was taken away, caught up to the bosom of his Eternal Father where he was before, while the soul, its consort, was left to drink the 'dregs of the cup of trembling' wrung out upon it; but this departure of the Life Jesus was expedient. Why so? I answer, it was foretold through the Prophets all down through time, of the sufferings that Zion, the Soul, should have to go through in the Revelation of Je-sus-Christ, to destroy death, sin and the Devil, that the soul might come to a perfect union with the Lord; then, as it was through great tribulation that the Soul (the Disciple) must enter the kingdom that was designed for it, and made over to it by God in His love-decree from eternity, how could the soul go through those sufferings while the Bridegroom was with it? it could not; therefore it was expedient for Jesus to go away, and leave the Soul alone, a prey (for a little while-a 'small moment') to the powers of darkness, that by these means, suffering dread despair and death, sin might be known to be exceeding sinful, and that the soul might turn wholly

against it, and cry for vengeance to come on the adversary; and that by passing through this experience, the soul might have the knowledge of all prophecy that 'went before *concerning it,' all* prophecy being fulfilled in its experience.

Therefore 'Lazarus,' the soul, lay dead in the grave, but (as we have said) as God would raise it again to life, therefore Joanna, or Charity-the 'third day' began to move in the soul, and to form herself therein to be man's helpmate, this female Spirit was now raised up in the soul—sent immediately from God, the same Virgin Spirit as the first, but now returned in another name, or in greater power, that by forming Herself in the soul, the soul might be clothed with Her name and power, that the soul itself, by the virtue of this Spirit, might become 'Joanna,' that it might have the conceptive power to conceive the Second child, and bring forth the second birth, that the Man, Jesus, might be born again (as Christ) to fulfil the word which saith (John iii. 3), 'Except a man be born again, he cannot see the kingdom of God.' Charity therefore now is come to bring back the slain Life—the Love Jesus, and with it the Light, and eternal power and Life-the Christ! which is the 'Day of the Lord Jesus,' and the Last Adam, the Quickening-spirit, that shall quicken all unto Life who receive him.

Therefore the Spirit—speaking, as you may see in the latter part of 12th chapter I Cor., and in the 13th chapter also, of Charity—saith, 'And yet I show unto you a more excellent way.' Yea, we say, an infinitely more excellent way, because without Charity, all that had passed would be nothing, or lost. She is the Virgin-

Mother of the New creation, or regeneration; all would be lost of the Spirit's operation (so far) in this great Work, was there not Charity to raise the fallen David's throne. The 13th chapter goes on to say, 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. though I have prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' 'Charity,' saith the 6th and 7th verses, 'rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.' Read for yourselves the rest of the wonderful qualities of this powerful Spirit, this lovely woman Charity; called a 'Woman' because the soul must have this Charity on ere it could conceive, and bear into the world the Second Birth of the Divine life—the Christ, the Prince of Peace—'Wonderful, Counsellor, Mighty God, Everlasting Father'!

'Put on Charity,' was the command of God. The soul obeys, though now in the very depth of all its sufferings, the 'pains of hell, and sorrows of death'; by Charity it bows to 'bear all things, to endure all things, to suffer long, and be kind,' i.e., not to have an unkind or murmuring thought, or to utter a complaining word against God, though thus cast out from His presence, and bound in the Prison of the region of death, persecuted by the Angel of death, and spoken against even by God himself, and condemned to suffer everlasting punishment;

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yet the soul through Charity-though thus cut off, severed from Life, the Covenant of life and peace broken-did still bear, and said, 'Thy will be done, O Lord, and not mine'! God is able, said the soul, to raise up again, though I know not how; I see no way how God can revoke his sentence passed upon me; 'yet (light arising, and life beginning to move 1) doth he find a way that his banished may return unto him,' for surely it is written (Lam. iii. 22), 'His compassions fail not, and he delighteth in mercy,' and He is faithful to perform the Word He spoke! And, O! I begin to see that all the way I have come, and all that I have passed through, all my sorrows and pains, are foretold in the Scriptures; and that in me they must be fulfilled. I must be wrought on as I was at first; 2 God must visit me as he did, and Jesus must be begotten in me and appear in me; and I must have been in 'Paradise'! and my own sins and the sins of all my species in me, must slay the blessed Life, and it must depart as it has, and leave me alone to suffer the just deserts of my foul deeds. I see now by what influence I did all evil, I see the power that seduced me to disobey, and that caused my fall! Then came the strong and bitter and loud cry from the soul, the cry that pierced the ears of Deity, 'O, my God! avenge me of my Adversary!' 'Christ'-death's conqueror, was now evidently born in the soul, 'Charity' brought him forth! God's elect and chosen, now cried

¹ Faith of itself is passive; when it begins to grow or move, it is Hope, but Charity is the active principle (of the same virtue), which acts upon and puts in practice its works—'the perfection of Faith.'—C. B. H.

puts in practice its works—'the perfection of Faith.'—C. B. H.

2 Then he knew not that the influence was God—the Light was a stranger to the native darkness of the heart, though its sweet effect and power was enjoyed as a 'Paradise' of innocence.—C. B. H.

aloud to the Eternal Supreme Power, 'Avenge me of my Adversary'! and I demand these infernal Prison doors to be thrown wide open unto me, O thou God of Truth! that thy Word on record (Isa. xlv.) might now be fulfilled; for Thou hast said, 'Thus saith the Lord to his Anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of Kings to open before him the two-leaved Gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name ('John Ward'!); I have surnamed thee, though thou hast not known me.' (That is, I have called thee by thy name, to bring forth these two powers in thee, to make thee both Jacob the 'Struggler,' and Israel, the 'Prevailer.') 'I the Lord, and none else, no God beside me' (called thee), 'I girded thee' (I kept thy soul, John Ward, I held thine hand), 'though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. Lord, and none else.' That is, that from 'the rising of the sun' (of righteousness) in thee, and from seeing that it now rests or 'sets' upon thee (signified by the west), thou shalt know that I am thy God, and also the God of all that shall believe in Me, through thee.

Now you must understand that though these promises

stood on record, and the decree for man (that he should have Life) stood in the mind of God from eternity, yet the 'House of Israel,' i.e., the Soul in whom 'Israel' or Christ is revealed, must be brought into circumstances of the utmost degree of necessity, must be plunged into sufferings, in order that the House of Israel may plead these promises, as it is written,—'For all these things will I be enquired of by the House of Israel, to do it for them.' The distress and sufferings of which the Scriptures so much speak all the way through, having now come on the House of Israel for the disobedience, which also was forever predicted and foretold, then the Cry went forth, as it is written,—'They shall cry unto the Lord, by reason of the oppressor, and he shall send them a Saviour, and a Great One, and he shall deliver them (Isa. xix. 20). that it is clear that the oppression was foretold, the cry was foretold, and the coming of the Deliverer of the House of Israel was also foretold; then, as it was foretold, it is certain that God knew beforehand all that would happen, and all has come to pass as it was laid in the decree of God!

Therefore you hear the House of Israel, the She-man cry, 'Avenge me of my Adversary!' Avenge me of my oppressors!' and God heard, as it is written,—'I have heard thee in a time accepted.' This was truly the Day of which it is written in the Book of Joshua x. 14, 'And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man.' (Verse 15), 'And Joshua returned, and all Israel with him, unto the camp to Gilgal' (signifies 'a wheel'), that is to say, the 'wheel' of Providence had now brought round the Revelation of

Jesus-Christ; you will find him in Galilee or in Gilgal, i.e., in this Revelation, and no where else is Christ to be found!

Now Charity, that believed all things, believed that God would avenge the afflicted of the Adversary, and as she believed in the soul, so it was; the 'cry' brought the 'Saviour and the Great One' according to the Promise; Messiah, Jehovah the Lord our Righteousness, appeared, and with the brightness of his Light, and the Glory of his Power broke open the Prison-doors, and burst the bars of the Grave, and the dead was raised incorruptible, and the Soul was changed in a moment, in the 'twinkling of an eye,' for this was the 'last trump!' The man was now born again in the Soul, whose name (i.e., the Soul's) was Jerusalem the City of Truth—'The Lord is There'; The Truth of all Prophecy is born There—the fulfilment of the Scriptures—the Comforter is There!

Then as the Lord is There, as the Lord hath chosen Jerusalem again (i.e., the Soul, Zion), to put His Name There, to write his New Name There—for he was crucified There, and There he has chosen to be exalted—then whosoever despiseth the City, despiseth the Lord that is There; but they that love Jerusalem because the Lord is There, then they love the Lord, and are beloved by the Lord that is There. For though Jerusalem is not the Lord, yet because the Soul hath persevered by faith, hope and charity, to the end of sin, the Lord chose to dwell There, and he is pleased to put his Holy Name on the Soul, and to take it for His Bride to bear his Name, as a Wife beareth the name of her Husband, giving up her own name, losing it in her Husband's.

So it is said in Scripture that the City is round about eighteen thousand measures; and the Name of the City from that day shall be JEHOVAH-SHEMA, the LORD is THERE! The eighteen thousand measures signify that the Lord's name is There, which is fifteen, united to the Soul where faith, hope and Charity ('these three') are found. So 'now abideth faith, hope, Charity, these three; but the greatest of these is Charity,' because she became Mother to the Second Birth, and through her Christ is raised again, and ushered in amongst mankind, to save all that come unto God by him.

Now see how this is clearly foretold in Joanna Southcott's Prophecies, see the first Book of Letters, page 46:—

'And then the mystery all will see,
The woman's wonder soon shall be,
To see the man awake from sleep.
We see the Bone that makes us weep;
In Heaven the wonder did appear,
And here's a wonder we see clear;
She must be clothed with the Sun,
And Christ be present, in her form.

Again, p. 47-

'You'll see the anchor and the Hope, You'll find what peace is sealed-up. And then I bid you to prove kind, The Child and Charity you'll find; And many seals that will appear; You'll find the first and second Star; You'll find the C, you'll find the I, The Spirit and the Bride are nigh.'

Well now we hope that you see the end of the 'four

¹ I-5 shows the Great self-existent One (I), and the *fifth* property, or Quintessence (5) Love, above and beyond (though, at last, co-ordinate with) the *four* natural elements of man in visibility.—C. B. H.

hundred years' mentioned in the text—' After these years shall my Son Christ die, and all men that have life.'

Now the four hundred years, viz., the evil life, is passed away, and life and immortality is brought to light, and 'Christ is present in the Woman's form,' that is, Christ the Redeemer is formed in the mind of Zion, the Christ of God has taken upon him the form of mind that the human visible being hath, and through that form of mind Christ speaketh the truth unto you; He, Christ, through that form of mind openeth the mysteries of the Scriptures unto you, that you, who will bow to hear the Word, might enter Heaven; that you might put off the Old man with his deeds, and put on the New Man. Well, if I have obeyed the command, viz., 'Put off the Old Man, and put on the New; put on the Lord Jesus Christ!'—why then the Woman Zion is 'clothed with the Sun,' and being clothed, she is not found naked; then certainly the 'cloud of Glory' covereth the creaturely being, and the creature is as it were below, and Christ is above—'The man is the head of the woman.'

Then here is the Son of God—Christ, in the woman's form, and he has died unto sin, once, but in that he now liveth, he liveth unto God, just as the Scripture saith in Rom. vi. 10,—'For in that he died, he died unto sin ONCE'—understand what is meant by the dying of Christ, that it is a dying unto sin, that he might live unto God. For you must know, that if this Revelation is truth, then all that ever men sat-up as the 'Christian' Religion is false, and being false, it is sin; and so it is, for it stands opposed to Christ's coming, and to the establishing of his peaceable Reign. Then to this it was that Christ, God's Son in the Woman's form, died, he became dead unto all the false and counterfeit

Religion, and lives no longer therein, but he lives unto God, that is, he lives in, and unto the Light, for 'God is Light.' How could Christ die, for Christ is God? That could not be; but Christ's humanity, the human nature in which Christ now lives, and hath Christ's Glorious Name written on it in spirit, and therefore hath the power and virtue of Christ, which saves him; he died unto sin once, but in that he liveth, he liveth unto God, and death hath no more dominion over him.

So ye who believe that Christ is present in the Woman's form, ye have died also unto sin, ye are become dead unto sin by the body of Christ; for God calleth the false religion Sin, all that was sat-up by Man's invention, all their ordinances, ceremonies and commandments, and all their doctrines, are sin before God, and ye are become dead unto it by the Revelation of the Truth. The Truth itself hath made you free from sin, and all that will have Life will thus die, fulfilling the words of the text,—'After these years shall my Son Christ die, and all men that have life.'

Now see the word by Joanna Southcott,-

'For every mystery I shall clear, And place them in the Seven here; It is the Mother and the Son!'

That is to say, 'every mystery' of the Scriptures is now cleared by the Revelation of Christ in human nature; in the *process* of the Revelation, from the beginning of it to the end, the *hidden* mysteries are opened. You 'see the first and second Star.' You see the first and Second BIRTH!

^{&#}x27;Mary and Joanna too,
Shall unto all be known.'

Now you must know that these two Women are but one, they describe two powerful operations of the Spirit, which give to the human soul the power to conceive the first and last degree of the Divine Life, the first called Jesus, and the Last—Christ.

The first was weak, and through weakness suffered Crucifixion, as we have described; but the Last is strong, Almightiness—'The Mighty God,' 'Everlasting Father,' 'Prince of Peace.' Upon this Rock of Strength, I, saith the Amen, build my Church, and the Gates of Hell shall not prevail against it.

Jesus was the root—the Root Jesse—in the human soul, and there must be a Branch spring out of the Root, which Branch is Christ, the inaccessible Light of the Deity, and the Power also, which has now broken its way through the human properties, interweaving itself with the human faculties, and thus becoming Hu-man, or Godman! And here is the Man-Child, no more under the power of any 'Pontius Pilate,' to be arraigned unto Death!

Written at the Holy City, Jerusalem, The Church of the Living God, the Pillar and Ground of the Truth!— In the month of October, 9th Year.

Then is not the 'Last Judgment' come and passed? for the Spirit of Judgment ('Christ') obtains supremacy over all the inferior or infernal powers; and the Supernal Wisdom rules over time itself, being Eternal, and brings all confusion into order, settled and fixed, so that there shall be no more uncertainty or restlessness, or anything 'belonging to the sea' ('Pontius'), to inflict or disturb the mind where Christ reigns, any more!

Though once the Word was 'armed with a dart' ('Pilate'), i.e, death to the 'sinner,' 'the Soul that sinneth, it shall die,'—and brought Him before its Judgment-seat, to answer for the deeds of the flesh to the power of 'the Law,'—armed with authority to punish the 'disobedient,' who was under its 'curse.' But now that being fulfilled, the sentence passed and endured, and the penalty paid, the Law can go no farther—its power is ended—the sting or dart being taken away, and the curse turned into a blessing by the 'resurrection from the dead.'

What power shall arraign Him who now 'sitteth at the Right Hand of God,' 'judging, seeking judgment and hasting righteousness?' No, he is above all, 'who only hath Immortality, dwelling in the Light that none can approach unto '—the SUPREME.—C. B. H. April, year 59.

TENTH YEAR. (1835.)

THE Writings of this Year have been for the most part copied in Books, before proceeding seriatim, and will therefore be found variously distributed as indicated below, with the exception of the three letters following herein. These in themselves are perfect examples of Zion's maturer powers, and the marvellous versatility of his Gift, working with, and expressed by a mind formed out of Nature purified from all guile, and rendered capable of yielding the full increase of the Spirit, whether in profound research of hidden mysteries, the subtleties of Spiritual Wisdom, or the infinitely-varied play of Light which illuminates the whole, in Grace and Truth and Love Divine.

The first is powerfully illustrative of the 'deep things of God' concealed in the Mystic language of Inspiration, brought forth in highest strains of spiritual strength, which might even appear ambiguous on first perusal. But he knows to whom he writes, and gives full measure accordingly; and the sequel shows the object and its instructive purport.

The second (May 29, to Miss Clissold) is perhaps one of the *most* minute and detailed revelations of Divinity that has been given through his immortal pen. Nothing can exceed the pregnant and graceful diction

of this Spiritual poem, so Heavenly in its solemn Godgiven attributes of Wisdom, Love and Truth, and so far beyond the ideas and ken of mortals, in the earthly life.

The third (July 15) is sweet as summer air, and its pointed, sustained and varied humour fully characterises Wisdom as a 'witty child,' and her 'empire' as 'delighful.'

He was mainly occupied the first part of the year in replying to Mr White on the subject of Antichrist (two detached copies, and one pamphlet printed), and with the great and wonderful series of eleven Letters (in one cover) to Mr Greaves (February and March, to come in next volume). Letters of January, March, April, June, July, August, September, November and December, will be produced in serial order. There are also the two important printed works of 'Divine Truth,' and 'Wisdom Triumphant,' for future volume. Altogether forming a record imperishable in the annals of time, and rich in the plenitude of mercy and grace bestowed by the Adorable God so freely on his 'creature' Man .--February 14, year 60. C. **B.** H.

OUR SPIRITUAL PARENTS.

BRISTOL, March 11, Year 10.

To Mr C. BRADLEY, Senr.

My beloved Son, whom I have begotten 'in my bonds,' you have done well to address both your Father and Mother, for in so doing you are 'honouring your Parents in the Lord,' for both these Parents are in the

Lord, and a sacred pleasure it is to us that our children show by their progress in Divine Light, that they are indeed begotten in those bonds, viz., in truth and love -Bonds that no power can burst or break! well to 'look' unto 'Abraham, your Father,' and to 'Sarah that bare you,' for in this you obey the truth which directs you to look to them (see Isa. li. 2); for these twain are the Priest of the Most High God, Melchisedec, and 'the Priest's lips should keep knowledge, and they should seek the law at his mouth.' 'The Man is not without the Woman, nor the woman without the Man in the Lord.' 'Adam was first formed, and then Eve'; and 'Adam called his wife's name Eve, because she is the Mother of all living,' or the Mother of that 'Holy Thing'-Life, the Son of Life, the brightness, or bright beaming forth of the Glory-life! Eve is the Mother of this life. But now this wants grinding down a little finer for you still, that you might be able to eat and digest it, and for this purpose God has erected a Mill, a wind-mill, at which it is said, you know, two should be grinding, 'the one should be taken, and the other left'; i.e., the Mother should be taken away, and the father left, which you know was the case with Adam, or Abraham, the man of faith, or Man of God.

'When I created faith at first,
I took from him a "bone";
That in the end, 'twas my intent,
His foe she should unthrone.'—J. S.

That is, I took from him the good that he looked for; I cut off the part—the eye, or 'light of the bosom'; I took

from him Chav-vah, the first Woman; I hid Wisdom from him, and there was 'a darkening of the eyes.' 'And the Sun was darkened; the sun became black as sackcloth of hair'-i.e., the Sun of righteousness was darkened, faith was obscured; he 'by whom the "worlds" were framed' was overcome with darkness. And 'God made all things by Jesus Christ,' i.e., by faith! (see Heb. xi). So Jesus Christ had his 'bone' taken from him when he first became man. 'But I fell to rise again, to thrown down all Satan's power, and cast the corner stone on him' (see 'Birth of the Prince of Peace,' page 24). 'For as the Bone was taken from man, and made woman in man's likeness, then Christ, who is the second Adam (or the substance of the figure), must have a Bone taken from him, to fulfil the Law of God, and the Gospel of Christ. (Same Book, p. 5.)

Why, then, faith was this man that was created! Certainly it was, 'faith of the operation of the Spirit'; that was it that took man's nature upon him, and this faith is your 'Father Abraham,' the same is Adam. And had not Abraham his Sarah taken from him for a while? and had not Adam his Eve taken away? He had, so it is said. So these are only two figures representing the same thing, viz., faith breathed into the dust, which faith was not a mere believing of what was to come, but it was a degree or portion of Divine Life itself—a tasting of Life!

Now here is all the difference between Adam and Abraham, as it respects yourself and all that believe; you do not follow Adam in taking the forbidden fruit,

you will not have it; you will not hearken to the Nachash—the serpent, the mere human mind, but you walk in the steps of your 'Father Abraham,' 'being fully persuaded that what God has promised He is able also to perform,' and it was imputed to him for righteousness. And not for his sake alone was it imputed so, but for yours also. And thus Abraham is the father of you all who walk in those steps. Read the 4th chapter of Romans.

So then here is your Father in Zion—your father in the Lord—and Sarah is your Mother that bare you; you that 'follow after righteousness,' you that 'seek God.' Now Sarah is the life that faith looked for, the fruition of faith, faith's lovely wife, faith's helpmeet; for faith without works is dead, being alone, and it was not good for the man to be alone, for as the body without life (breath) is dead, so faith without works is dead. Now the 'works' which perfect faith are that 'loveliest work of God'—Woman, i.e., Love, and that is 'God with us'; for 'he that dwelleth in love dwelleth in God, and God in him.'

So that Faith and Love are in reality your Father and Mother, Abraham and Sarah—'Abraham that has begotten you, and Sarah that bare you,' viz., Christ Jesus. 'Look unto Abraham, your father, and Sarah that bare you.' Look unto the Man Christ-Jesus, that One Manwoman; look unto *Him* for direction and guidance in all *spiritual* things, and to lead you to the Source and Fountain from whence they have proceeded; for they (Adam-Eve or Abraham and Sarah) are come *on earth* to beget a numerous offspring, wherewith *to people* the

Eternal Heavens! Oh, then! how pleasing it is to me, your Brother -the poor 'ground that was cursed' for the Man's sake, and which brought forth the crown of thorns, and platted them to crown the head of the Man with (for that was all the good that ever John Ward did).2 How pleasing it is to me to see you look to the inward and spiritual work; that you see your dear Parents-the Tree of Lives (knowledge of both evil and good; light and darkness brought into one)now growing and blooming fair, giving forth its leaves and fruit for the 'healing of the nations'; for now it can grow here, because the 'curse' is removed from off the The ground was cursed, and brought forth briars and thorns and thistles, which put faith to a cruel death, and the 'heavens' were clothed with blackness, and Faith and Love ('Abraham and Sarah') were engulfed in the great chaotic Gulf, in the deep and horrible Abyss of Hell-a vast vacuity e'en by Immortals loathed, where the whirls of vexing hurricanes toss the lost soul to and

¹ This is the consummation, the pinnacle to which this fine foregoing Scriptural writing leads up, and also the Kep to the mystic glories of Shilohism. Here are our Parents—a spiritual new creation, male female, in one of the visible earthly beings*; to beget, not bodily, but spiritual intelligences in the outward beings of the world, a *peculiar people'; not to populate this external Globe, but the invisible Angelic sphere, who, under their Prince and Head, control the destinies of fate, and perform the decrees of Omnipotence.—C. B. H.

The natural mind, or 'ground' (Ward) being possessed by the false 'Christian' doctrines, or opinions on Scripture, each one a 'thorn' to the Divine 'Man,' or Spirit, wove ('platted') them together by the power of human reason to resist the True Light. As in another figure, Goliath, the Man of Reason, opposes David, the Divine Love, thus causing him to depart or die away, being pricked by the numerous errors brought forth by 'the ground' under the evil influence, and now completed and concentrated, which formed a 'Crown of Sorrow.' But the consequent pain and misery produces good (the Tree of knowledge) after-Ward, and by conversion becomes a 'Crown of Righteousness.'—C. B. H.

fro—the Prodigy of Horrors! 'The Mansions drear of gloomy night, o'erspread with blackening vapours.'

The Paradisical Day—the Summer—was past, and Night had now come on-Ah! midnight drear with all its horrors, where all was solemn awe, creation-all was 'Man went to his long home, and the mourners went about the streets.' For this was a 'small moment' of eternal pain-Damnation! 'twas no less; for while the midnight reigned, no morning was looked for; no, all was lost! For who could have a thought of that strange Morrow's-Sun which eye had never seen, nor Angels looked upon; neither had ear heard, nor had it entered into the heart of man to conceive the thought, that out of this Abyss a glorious Day should dawn! And that, in the gloomy caverns of the awful night, the Morning of Eternal Life lay hid. The Woman (Love), ah! She was there, and ne'er her Lord forsook. Now she appeared, and lifts the lid of Fate, and scatters griefs in air!

I have much to say to you on these subjects, and deeper and deeper does my Spirit go, searching into the 'deep things' of God; but you will have them come to you in the Book of Letters, that I have made mention of in my letter to my 'Son' Charles (and so he is as to the inward life or man). My heart is full to write to you, but I cannot gratify it, nor yours, with more just at this time. Your Parents are laying-up for their children, and you will all have divided among you what your Grand-Father has left in his will.

The Lawyers, you know, kept the Key of Knowledge, so that no one could look into the will to see what was VOL. VI

left, till the 'Counsellor' came, for nobody could understand the strange law-terms, nor could they possibly be up to the quirks and quibbles that the Law-book (the Bible) abounded with. But now the whole Code of Laws are passing under the review of the 'Counsellor,' and of course, as they are so extensive, 'so exceeding broad,' time is required.

The 'Counsellor' has taken up his abode in Zion's-Ward, and here he sits continually working for you; he never slumbers or sleeps.¹

We have not seen the 'Alpine Philosopher's' letters. I wish we had them, and I would write you my mind upon them. [This he gives in the subsequent letter of April 7 (to come in next volume)—a work of great importance by its spiritual guidance, and safeguard against all delusion, 'philosophical,' or magic.] Have we left behind us the 'Traditions of the Jews'? Pray, if we have, send it to us; I want it much, and cannot find it. I was really afraid that you would be on the verge of thinking that I had forgotten you, but that can never be. Forget me not, till I do you forget, and when I cease to love, then let your love expire.

Although we have such vast numbers of hearers, and many that seem to approve much of the Doctrine of Zion, yet there are but very few who seem to draw nigh in a

¹ The sublime preceding passage shows how full his heart was to indite (the 'good matter,' Ps. xlv. 1) still further, out of its overflowing abundance of Revelation, but as it must be checked for the time, he condenses the matter under this figure of the 'Will,' which gives to us as 'heirs of God and jointheirs with Christ,' all the blessed promised inheritance contained in the Bible for the 'Redeemed,' which could not be enjoyed till the 'old man's' death; and then the New-Man, the 'Wonderful,' 'Counsellor' and 'Mighty God' reads and explains to us the 'good-will' it contained.—C. B. H.

social, brotherly way as yet, so that we have been, in a sense, solitary or lonely; and all money going out and none coming in, and our expenses are heavy.

I have sent round to the friends at all the places (except to Birmingham, because you so recently helped us), to do what they can for us to help to carry on the work here. In a little time, no doubt, the friends here will do their duty. We have more than thirty names entered among us.

We have had everything to pay for here, and James has much to do in keeping the chapel clean; and cooking, cleaning, and all of house and chapel, is kept very neat and tidy by him.

It will be needless to mention the names of any friends individually. Give our kind love to them all, if you please.

Much pleased to hear that both Mrs C. B., junior, and Mrs R. H. are so well, and their little ones. You ought to pay your footing, I think, having now entered into the 'Grand-dad' sphere.

How is Sister B., senior, and her sister W.? We hope well. We don't know when we shall see you again. Peace and love be with you all. Farewell, from your everloving Zion, and the same from James to all yours, and your own dear self.

PAUL AND EUTYCHUS.

BRISTOL, May 29, Year 10.

To MISS C.

MY DEAR FRIEND,—I hope that my delay in answering your last, has not made you think that I was displeased with your so fully expressing your sentiments respecting me, as that is by no means the case. At the same time I feel very sorry that I should be so misunderstood, as advancing upon the Sacred Scriptures my own opinions as a mere man, who, from mere thought or from study, would speak or write upon them. Were that the case with me, in the first place such explanations of the mysterious Word of Prophecy could not appear through me, as are manifested; and, secondly, every sensible person would be quite justified in gainsaying me, and they would soon bring forth arguments from the Scriptures that would put me to silence. But, however men may deny my Mission, and reject me as that particular character which I state myself to be, yet they shall never be able to show me to be wrong by the Scriptures, in the statements I make respecting my individual call to the work of God, or with respect to the doctrines I advance.

And God has decreed that all things respecting his Kingdom, and the dispensation of His promised Grace to man, shall come to the Word given through the Prophets, and no other way should His Kingdom be brought in and established; nor shall that Kingdom of Righteousness and peace be enjoyed by any means, only by the Word given through those that were inspired for that purpose, and through the testimony now given by the Instrument appointed by God, of which Salvation the Prophets did write, and foretold also very clearly of the Instrument that would be employed at this very time, to bring forth the Spirit of Prophecy, or the truth of which the Prophets wrote, which they said was 'ready to be revealed in the last time' (I Pet. i. 5).

Then certainly, if it was ready to be revealed, it is clear from the words, that the Salvation of which the Prophets wrote must be un-revealed, or kept hidden until the 'last time,' and if God kept it secret, I do not know how any man by learning could get it, until God's time came for revealing it. Then is it not right to consider (as it was kept secret, and must be revealed by God ere it could be known) whether God reveals it to an individual, or to all men universally; and how, or by what rule, are men to decide this question? Must it be by the reason of man, or shall the Scriptures be the rule? Shall the Holy Spirit of Truth be the umpire, or shall it be 'Philosophy and vain deceit'? when the Spirit condemns the 'wisdom of words,' saying (I Cor. ii. I), 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the Testimony of God.' Again, 4th verse, 'And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' Shall man's wisdom then decide the point? when

God declares that He never revealed His secrets to a learned person, but it is to the unlearned and unlettered that *He reveals*.

Then how can the Revelation of Jesus Christ be universal? It is not so indeed, Madam; the Revelation is given in an individual, and in that Individual the Word is seated, and there the Word is 'Judge both of quick and dead,' which is for the universal good of all people, and all may receive it if they are willing.

But surely, if the revelation of the mystery of Christ was universal, it would be universally understood; for all then must have endured the 'breaking asunder' of the old nature, to have the New Life wrought in them and established, and every heart universally would be 'Zion'; the human will (universally) would be in union with the Divine, the Divine and human will and mind would be no more twain, but 'one flesh.' Believe me, dear Friend, that the Revelation of Jesus Christ is given in one, but the knowledge and life that comes through that Revelation, all who will bow unto Divine Wisdom will partake of.

Would you find fault with 'Paul,' and tell him he was deceived, when he said that 'the dispensation of the Grace of God was given to him'? and when he declared that 'by Revelation God made known unto him' (individually) 'the mystery, that in other ages was not made known to the sons of men;' and was he to blame for changing his name from 'Saul' to 'Paul'? For this very thing you find fault with me, because I declare that by Revelation I have my name 'Zion,' God having made known to me (individually) the mystery of Christ, which in other ages was not made known; and because I have this Revelation, I am called of the Spirit,

'Zion'—Ward as a name being no more, with the Spiritual Man.

Now I beg leave to inform you that 'Paul' (in the Scriptures) was but a type of Zion. If you will have it that the Revelation of Jesus Christ must come to all people universally, and not to an individual only, then you contradict the Scriptures, and put your opinions up to be received and attended unto in preference to them, and I would tell Mr Greaves just the same, believe me, and indeed this is the case with all who reject me.

Mr G. has said, in a letter to you, that my doctrines lead the minds of those that receive them to myself, and not to God; but this is a great mistake of his, and I count it cruel of him, or anyone, to charge me with such a monstrous crime. I never intended such a thing, nor am I aware that my way of stating the Mission given unto me, can have such a tendency, or that it can be so understood if rightly discerned, no more than a man beginning an Epistle with the following words:—(2 Cor. i. 1) 'Paul, an Apostle of Jesus Christ by the will of God,' etc. And I may add, 'Am I not an apostle? have I not seen the Lord?' (I Cor. ix. I, 2). I can say that I have, and God knoweth that I lie not; my conscience bears me witness, and it is the GREAT LORD who has revealed in me His Son, by Whom and in Whom I am saved, and it is HIS TRUTH I speak, and He it is that hath called me and appointed me to this very office. Men may say they do not believe this declaration, but disprove it they cannot, for the Word of Truth that comes through me, proves it beyond all the power of man to overthrow.

In all ages of the world God had particular individuals

through whom He spoke by His Spirit. God did not immediately communicate to all the people universally; but in every period of time a 'Prophet' through whom the Lord spoke, made his appearance, and would it not be standing in opposition to God, if the people denied or rejected the Individuality? and if they were to ask, 'Who is he that God should visit him? is not God with us, as well as with him?'

And if from such a spirit they would reject the Prophet and his Mission, would not their conduct be highly reprehensible? Surely it would; and they would discover a want of humility and of wisdom; and such a lack of these principles was discovered in the great mass of the people in all ages, and at this day with respect to this Mission, it is eminently the case, although greater proofs of Divinity are given in this, than were ever before produced. There is not such 'excellency of speech,' I admit, as many Inspired characters had to set forth their communications; the Lord is come in 'great plainness of speech,' and, as the Scriptures say, 'The poor man's wisdom is despised' (Eccles. ix. 16). Permit me this once to make what I mean respecting my own Individuality, more clear (if I can) by a comparison.1

We'll suppose that all the time passed of the world was the night (which it certainly was as to Scripture knowledge, and it is so termed by the Spirit for that purpose), call every *period* of time an 'hour'; there was a watchman (a Prophet, I mean) set to watch; there was one set at the

¹ Here opens a 'proof of Divinity' never before disclosed, and set forth in that language which really excels all former inspired utterances, because they were all mystery, but this is Revelation and the true Knowledge of God.—C. B. H.

hour 'I,' and at '2,' '3,' '4,' and so on till 'I2,' the Midnight hour. Every Watchman cried his hour, according to the time in which he stood, and there must be one to stand in the Midnight hour, according to that word—' And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him' (Matt. xxv. 6). whereas the Scriptures speak of the mid-night, you may be assured that a spiritual midnight there must be, just at the Bridegroom's coming; and I may remark here that as the Lord was to come as a Bride-groom, there must be the Bride, having 'made herself ready' by obedience, which Bride must be an individual soul. Then why does the Spirit speak of a midnight, if that experience which is conveyed in the idea, was not to fall upon the one that stood watch at the last hour, just before cock-crowing, or the turning-off of the night to usher in the New Day morning? Be assured that there was a midnight to be borne and gone through; and if you will please to turn to the Acts xx. 7, and read to the 13th verse, you will see what was done at the midnight hour, when the 'morrow,' or the Day of Life or Day of Christ was to be introduced, for the Word is not a history of a past event, but a prophecy foretelling what should come to pass in this latter time, by this spiritual 'coming of the Lord.' The Disciples meet together on the first of the week (don't read first day of the week) to break bread. Now, though the Word saith 'Disciples' (plural), yet it means the one human soul impregnated with the Adamical-life, inbreathed, and therefore the plural is used, as the mere human life and the 'natural' Life (Adam) were together at this time (the end), under the discipline of God's power, in order to be brought

out of death into Life. 'Paul,' here means or represents the power of God put forth at the first of the week of the Visitation of God, when the Word (the 'bread') that was sealed up from man's knowledge—the seals on it—were to be broken, this was the time of the 'preaching,' or of the making and confirming of the Covenant, or of the setting of the mark X on the foreheads, according to Ezek. ix. 4, 5, 6, prior to the soul's going into the midnight, or into death, out of which it must arise again into 'newness of life' (see Dan. ix. 27).

Paul continued his speech until midnight, that is to say, God continued to seal the soul (that was now to go through the great tribulation and death) unto the Day of Redemption, because the soul's eternal life must be secured to it by the Work of God in it, and by His power, ere it was cast into death; for if that was not done, the soul would have nothing to lay hold of, by which it could arise out of the awful 'midnight' gloom and death, where it must go into oblivion, and die and lose all, till the departed 'Ghost' returns into it, to bring to its remembrance the Covenant that God made with it ere it fell into death, by which means it recovers itself, and arises from the awful grave at the 'dawning' of the DAY of LIFE.

Now 'there were many lights in the upper chamber' where they were assembled, and I must inform you that upper chamber means PARADISE, there it was that the 'disciples' came together, and many lights did shine there, and there the covenant was confirmed in 'one week,' there the word was given, 'Be fruitful, multiply, replenish the earth and sub-

¹ As there is no 'change' in God, His mercy is ever 'continued'—the preserving power of the Divine Nature infused, kept the sufferer living through death, according to the Decree.—C. B. H.

due it'; and there it was promised that the 'seed of the Woman should bruise the serpent's head.' And now you see the character designed to represent Zion, thus-'And there sat in a window a certain young man named Eutychus' (signifies 'happy' or 'fortunate'), 'being fallen into a deep sleep'; (Ah! this was Adam's sleep), 'and as Paul was long preaching, he sunk down with sleep' (yes, he sank down into death) 'and fell down from the third lost,' i.e., from the third Heavens-Paradise-where he (the man in Christ) was caught up, according to the Word in 2 Cor. xii., read first four verses. Now this is the very same 'young man Eutychus,' the same is Adam, the same is Zion by virtue of the Revelation of Jesus Christ, but who could bring these things together as the Wisdom of God designed it? who could know their meaning but the very being in whom these mysteries are fulfilled, and by whose experience the seals on these Scriptures are broken;1 could learning do it? could study do it? No: it is God has done it, by causing the soul to pass through the experience that they foretold, and there was no other way by which the mystery of these Scriptures could be opened; and after all that I might say upon them in showing how they are fulfilled, they are still 'unspeakable words,' that is, they cannot be understood but by a spiritual mind, but where the mind is willing to be divested of this world's wisdom and 'Luciferian' illumination,

¹ Here is the point: let self-taught 'Divines' dish-up and garnish as they may, any isolated text—it has no *spiritual* life in it. Only the Heavenly scientific knowledge of the Scriptures can link the whole design, and show their true connection. All the varied lights or explanations emanate from the one precious Jew-el, the ever-radiating sparkling Diamond set in Zion's 'Crown of Life,' freely bestowed by the all-gracious Giver, and as freely shared to the humble recipient who will deny *self*.—C. B. H.

which ever accompanies pride, under the influence of learning and self-will, then the mind can hear and see. things that to others are unspeakable, unutterable, inex-Words cannot explain either life or death; one plicable. is too glorious, and the other too awfully deep, gloomy and sad, for the mind of mortals to enter into; and because it is not made known unto them, or that their capacities cannot reach to the understanding of them, they disbelieve my statement that I passed through these states; and when I speak of the sufferings of death, they imagine that the few little perplexities and anxieties that they have experienced (which are often brought upon them by false imaginations), are equal to the pains and sufferings of child-bearing that Zion went through till TRUTH was born into the world, and which sufferings are termed in Scripture the 'pains of Hell' and 'sorrows of Death,' which were the glooms and terrors of 'Midnight.'

Now the 'young man' sat in the window, i.e., Adam was in a dangerous state where he might fall, he was in such a situation (not having knowledge) that death could come unto him, as it is written (Jer. ix. 21), 'For death is come up into our windows, is entered into our palaces, to cut off the children from without, the "young men" from the streets.' This is the very same thing as set forth in the Acts, only taught in different words and under a different figure. The young man Eutychus fell down and was taken up dead, but Paul went down, i.e., God, the Spirit, went with Adam into death, and as another Scripture saith, 'Left him not in bonds till she brought him the sceptre of the Kingdom' (Book of Wisdom x. 14). God fell upon him and embraced him, preserved him in his fall, fulfilling

in him what is written (John xi. 25), 'He that believeth in me, though he were dead, yet shall he live.' Therefore you read of Paul's saying, 'Trouble' not yourselves, for his life is in him, i.e., his life—his Eternal Life is secured in death, for he was sealed beforehand to be redeemed from his fall-from the 'third heaven' into death. 'And they brought the young man alive, and were not a little comforted.' There has been much talk about the Comforter. and volumes have been written by Divines (so-called) about the Holy Ghost-the Comforter, yet none of them knew anything about the real meaning of it, how could they? seeing it was a secret hid in God until his time came to reveal it. 'I will send you another Comforter, that he may abide with you for ever.' N.B.—The Adamical-life or first estate, was the first coming of the Lord, or the Word being made flesh in the human soul; this was a state of great and unspeakable pleasure, delight and comfort, but this comfort must depart; this State was not the everlasting Life; this 'Comforter' must pass away, he was not to abide, this state of being must die; this was the first Heaven and the first earth which must fly away, and no place be found for them, because of that more glorious Life that was to come, and to make way for it; which Life was signified by the mark X, as set upon the foreheads of those that sighed and cried for the abominations that were done in the City or Citadel of God, the human soul Jerusalem; and you find that, immediately after the mark (Christ) was set, or, in other words, immediately after the sealing of the soul to the Day of Redemption, there was a command given to the 'destroying Angel' to go in after the man that did the sealing, and to slay utterly both old and

young, both maids and little children and women, but to go not near any that had the Mark; that is to say, the Covenant that I (God) have made shall not be broken, although I punish with destruction and death, and my eye shall not pity, neither will I spare, old and young shall die, i.e., the principle of the Devil, the old or evil one, corrupt nature and its offspring, shall die by the plague-Truth, to rise no more; and the young, that is the Life that I have newly created, shall die also, but it shall rise again by virtue of the mark X, and the soul at last shall be Christed; and here you see plainly (and in no other way) the beauty and fulfilment of that Scripture which says-'Christ died, that through death he might destroy him that had the power of death, which is the Devil; and deliver them who, through fear of death, were all their lifetime subject to bondage.' Then the other Comforter that was promised to the Disciple or (have it in the plural if you will) Disciples, is the fulfilment of the Scriptures, the performance of the promises of God to raise up the 'young man'-Christ out of death, to sit upon the throne of Love ('David') in the human soul.

'And they brought the young man alive, and were not a little comforted'; therefore the young man or New Man Christ is now alive, is *living in* and *with* the human life. 'I will send you *another* Comforter, who shall abide with you for ever' (John xiv. 16).

'Now, dear Friend, I beg leave to make one general remark upon the whole that I have said here, that is, that as there were individual Prophets appointed by God to stand watch in each hour of the night, there must be an individual called to stand in the midnight hour, to whose

lot must fall the mental and spiritual sufferings of which all the Prophets wrote, and which they foretold, because in that being (called to stand in the midnight hour) the 'night' of old time must end, and Christ the Morning, or Day of Christ, must be revealed.

The soul that was cast into death and went down into the Caverns of Silence, or the Hades (signified by the midnight), there to die and be no more, to go into oblivion, that same soul must again be vivified, and must revive and rise again, leaving its old state behind in the spiritual and mental Grave of the midnight gloom. Then is fulfilled that saying (I Cor. xv. 20,) 'Now is Christ risen from the dead, and become the first-fruits of them that slept, for since by man came death, by man came also the resurrection of the dead.' 'God made man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Then it is that very 'living soul,' that individual into whom God did breathe, that alone is capable of dying the death of which the Scriptures speak, and this soul did die (the 'Breath' departed), but in death put off mortality and passed into the Immortality, or into Light, and the Light became Life, and the Life is Christ!

But these are spiritual things which can only be discerned by a spiritual mind; these things are 'foolishness' to the mere natural man—'the natural mind,' and, of course, I am in the view of such, but a fool; and I am content to be so. But so do I esteem you, that I would, if possible, show you the Truth, not with a view to lead anyone to myself, but to show how God has fulfilled His own Word, and to lead the minds of my fellow-beings to the adoration of Him who is mighty in counsel and

wondrous in working. How could this Revelation be universal? Surely if it were so, if it was done in man universally, all would have the *knowledge* of it, and they would be able to *bring the Scriptures together* in a chain to confirm the same, but this no man has been able to do; but, as I before said, it is done by means of God's marvellous working. The Revelation could not be but in one, but the blessedness which it brings, all people may participate in—'Whosoever will, let him come, and take of the fountain of the water of life freely' (Rev. xxi. 6).

In conclusion, I would just say, that as God has been pleased thus to reveal His Son 'in the fulness of time'and I presume it is in what we have written clearly proved from the Scriptures—Is it right to reject what God has done? and how will any get everlasting life who reject and deny THIS REVELATION, for it is THE LORD, who saith, 'I am the way, the truth and the life!' And 'He that seeth the Son and believeth on him hath everlasting life.' 'This is the work of God, that ye believe on him whom he hath sent' (John vi. 29-40). And as the Spirit saith that this is the 'work of God,' he means that this belief is the 'good work' that men are called to abound in; and whatever works (of self-wisdom) they may think right to do, all, all are evil in God's sight when that 'one thing needful' is The 'seeing the Son' how he is revealed, and rejected. the drinking into his Spirit, which is the 'believing' in him, this alone is the way into everlasting life; and I write not to you with a view to get you to adopt my opinions as a man, or to get you to think 'Ward' to be something, 'He that is of God seeketh not his own glory,' but the glory and honour of his Maker and Former (John vii. 18). And whoso puts himself down, and sets forth the work of God to His honour, the same the Scripture witnesseth, has no unrighteousness in him.

I would lead you unto the true God and Eternal Life, in whom alone is everlasting existence, but it is in vain for anyone to attempt to enter into the mysteries of faith, and the kingdom of the Divine love, by 'scientifics.'

Sciences belong to the external life only; of these many may possess a great deal, and great variety, which they call 'intelligence,' wisdom, and faith; but true faith brings the mind to obedience to the Revealed will of God, and love to the Lord as He is revealed is the 'Root' within, from which such Faith grows.

Then the Lord dwells in the *internal* man, and when that is the case the *external* man becomes enlightened with the Truth, and with the internal (which is the immediate 'Temple' of the Lord) becomes the Lord's Servant, doing the Lord's will and work from love, because the whole man is made sensible that, as well as being the Servant in love, or a worker for God in spirit, he is also an adopted *Son*; but to this state none can possibly attain but through the *knowledge* of the Revelation of Jesus Christ, and the reception of the Grace and Truth that, by means of it, is to give them Light. Trusting you will give these things a just consideration.—I remain, with sincere regard, your Servant most willingly in Truth.

ZION WARD.

I beg to return you my sincere thanks for the Packet you were pleased to send me; the explanation respecting Zion is very precious, and I hope you will VOL. VI

kindly pardon my long delay in writing an answer to your letter. We have been removing from Princes Street, and that has prevented me from writing very much. We are now a little settled again, and if you desire any more I shall feel a pleasure in communicating what of the Truth is given to me; but I candidly confess that I felt backward to write, on account of the view that both Mr G. and yourself take of my spiritual work.

But however that may be, I think I am guilty of some fault in not directly answering your letter, which again I beg pardon for; but there is one thing that I have to offer as some excuse, viz., that I like whenever I take up my pen, to employ it in giving explanations of the Word of God, and as I did not feel free to do that, on account of your wrong view of my Spirit and design (at least it appeared so to me), I delayed so long, and during the delay I had numerous reflections upon what I have seen at various times come from your pen to Mr Greaves, and some that I have myself been favoured I am inclined to hope that a Lady possessing the mind and mental powers that you do, will eventually see, and be led into the 'true and living away.' just published a small work entitled 'Divine Truth,' and have sent you one for your perusal, begging your acceptance of it.

Will you please to present both my respects and Mr Twort's to Mr Bucknall, and be assured of the same yourself.—Our address now is 108 Temple Street.

May I hope that you will be so kind as to send me some more openings of the Hebrew language. If you will I shall feel much obliged. I have not taken copies of the letters that I wrote to Ebworth Park, I could wish to have such. I shall send one of the same (enclosed) Pamphlets to there to-morrow.

[The effect of this letter was to bring an answer from Miss C., in which is exerted the utmost reasoning power against the way of the Spirit's Revelation, and the final result, crowning and closing, is obtained in Zion's magnificent answer of July 10. Printed (73 pages) under the Title of 'Wisdom Triumphant over Vain Philosophy' (to come in future volume). So were these 'scientific reasoners' made use of to draw forth the higher strains of the Heavenly knowledge, and the full height of Zion's Divinity, to put to silence this world's vanity.—C. B. H.].

ON LEATHER, AND THE ART OF TRANSLATION.

BRISTOL, /uly 15, Year 10.

MY DEAR CHARLES,—We received your welcome packet containing yours, and your Father's kind letters, with the correspondence between yourself and Mr Carlile; your Aunt's to you, and yours to her; - all of which we have read with peculiar interest, for they are full of instruction, and sources of pleasure, comfort, and delight to me, because I see that I have not run in vain, nor laboured in vain, but I have the unspeakable satisfaction of beholding the effects of righteousness in your Father and yourself, and in your loved Family in general; and I may say, 'For the seal of mine Apostleship are ye in the Lord' (I Cor. ix. 2). This is my joy, and I may again say-'Now I live if ye stand fast in the Lord.' -And of that I have no doubt, because the Truth is not a notion—a baseless fabric reared up in the brain, which might vanish away like smoke with the first blast of wind that might blow, but it is in you, your principles, and you are become like Mount Zion that cannot be I rejoice greatly in this, that let come what will of this 'old trunk' of mine, let it go to its source when it may, I shall leave behind me faithful children, maintainers of that truth and righteousness that is sown in the earth, by the power and working of the Great

Eternal, which 'truth' must abide and live and conquer, and reign with universal dominion and sway. 'what hath God wrought,' and by whom? (as an Instrument)! Oh! let the example set by the GREAT GOD Himself, humble men to bow to that command, viz. (Rom. xii. 16)—'Mind not high things, but condescend to men of low estate'—as God himself did when He came down to dwell with a Cobbler in his stall! while I wrought for many a year, sometimes making new shoes, and sometimes cobbling-up old ones, the God-nature was with me, translating my inward 'old stuff' into new-though then I knew not who He was, for He came in disguise, and wrought with me at my humble calling, directing my awl and every stitch that I took; 'Surely God was in this place, and I knew it not.' Surely it was the House of God, and the Gate of Heaven.1

'Crispin and Crispianus,
Great Princes of renown,
Forsook the pleasures of a Palace,
And to the "Craft" sat down.'

This is a part of a *true* song, Charles, yea, it is true! They chose not to go to a King's Court, or to a 'Bishop's' stately mansion, nor to one of a high calling, or of reputation in the world, but to one of 'low degree,' that what was written might be fulfilled by them, viz., 'Let the Brother of low degree rejoice that he is exalted,

'This amazing act of condescension on the part of Deity, to send His Heavenly Powers down to dwell with man on earth, in order to raise him to Divinity, is quaintly, even humorously set forth by Zion, in his peerless metaphorical style, throughout this incisive parabolic writing; and by use of the plainest and most simple figures, conveys the incontrovertible truths to the understanding of the 'humble,' who alone can enjoy.—C. B. H.

and the rich that he is brought low' (James i. 9, 10). Now you know that in Proverbs xxii. 2, it is said,—'The rich and the poor meet together; the Lord is the Maker of them All.' Now how is this? for the words are not applicable to the 'rich and poor' as they are seen in the world, for it is clear that they do not 'meet together,' they are separate parties. How then do the literal Christians presume to say that the Scriptures are true? Verily, it is only a saying of theirs, they have no proof, and their 'humility' in saying, 'What a good and true Book the Bible is,' is but a feigned humility, and we are not hard when we denounce it as hypocrisy, for such it is. Why should I say that the Bible more than another Book-is true, unless I have proof of its truth? God is by no means obliged to them for their compliments; God is a plain, honest, upright, and truthspeaking Being, and he thanks no man for praising Him out of compliment or respect; neither is He mocked, nor can they ingratiate themselves into His favour by flatteries. 'Praise is comely for the upright' (Ps. xxxiii. 1), but how can a 'crooked' man attempt to praise God, for that which has not been done for him? When I am made straight or upright, and my crookedness removed by the miraculous power of Truth, then seeing that I am made straight, my praise is comely—the Truth has made the crooked straight; and finding in myself this deed done

¹ I.e., These are the characteristics of the Divine Spirit in humanity—become a cre-ature or new being—from whom all the errors of self-windom are purged, consequently there is no pride nor craft in him. And the false-hood being ejected and 'self' destroyed, the words of sincerity and truth only are spoken without evasion, or admixture with the deception of human learning.—C. B. H.

to the impotent man, I offer praise, and this is becoming or 'comely,' because it is sincere.

Then let us see God's meaning in the words, 'The rich and poor meet together,' etc., for you see that the Brother of low degree is told to rejoice in that he is exalted, and the rich in that he is brought low. But now, look ye, pray what man that was rich, in a literal or worldly sense, could 'rejoice' in being deprived of his riches and being made a poor man? No, no, this would be against the grain indeed; neither did God ever expect or command any man to be such an enthusiast; 'Troth, Charles! I would not rejoice in that myself, nor do I know who would, and if that was the way to Heaven for the rich, it is well known that very few of them will ever reach that place, for we are sure that this way they will not walk in, and no blame neither, for there's no call for it.

Yet, if the Great rich 'Christians,' as they count themselves, will have the Scriptures literally, verily they condemn themselves, and shut the very gate against themselves that they might go in at, to the Kingdom of Heaven. This is the command to you, O ye rich folks! give all your riches away, and rejoice to be made poor, if you will have a literal Bible, and a literal 'religion'; ye are condemned of yourselves, as you do not what you say is the command of God.

If the Bible is a literal Book, there is no way for you to escape; get to Heaven you *cannot* till you obey, part with your riches and rejoice to be made poor.

But come, we'll take the stumbling-block out of your way; but, if you will not have it in the way we shall

explain the Word, you must remain still under condemnation. Come, we will show you the rallying-point, where the fulfilment of the Word hath taken place according to God's ordinance, which, of course, will cross your ideas, but you must take up this Cross or you cannot go through the Gate, for nothing can admit you into the Gates of Jerusalem but the Cross; for, if this is not seen about you, the Porter cannot open to you.

Come now, here it is! I know it's a Cross to you. Oh, that you might say, with one that does say it, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which I am crucified unto the world, and the world unto me' (Gal. vi. 14).

Charles, when those 'Princes of renown' first came to my Shop, I was then in London, employed in heel-tapping the souls of poor people with old stuff, and I could neither get a living at it myself, nor give satisfaction to my customers; you know what I mean. I had a heap of old leather by me in the House that I had stored up, thinking that it would last for ever and would get me a good living; in fact, and in short I was, to my thinking, 'rich.' But then, I had not learnt the art of translating. I laid up the 'Leather' for many years (I read the Bible) till it was quite old (the 'oldness of the letter'), and when I tried to work it up, and repair the people's understandings with it, it would not keep out the wet, because, as I say, I had not

¹ To follow out this cleverly-devised, yet simple metaphor, observe that Zion was, under the influence of the Spirit at that time, a most diligent and earnest reader of the Bible in the letter, and an active and zealous Preacher of the doctrines formed from it, by opinion; whilst engaged in his outward avocation of Shoemaking, which corresponded, as he proceeds to show, to the Divine 'translating' work going on in the inner man.—C. B. H.

learnt the 'translating' art, i.e., you know, to turn the old into new; no one, I am sure, ever had a larger stock of leather laid up than I had, for, indeed, I thought there was 'nothing like leather,' and so great was my liking for it, that I never missed an opportunity of buying up all that I could at every market, (He joined all sects, and visitations of inspired characters), till I had such a store laid up that I was rich. The 'stuff' was good; it was 'riches' to a certainty, if I did but know how to use it, but this was the misfortune, I did not know how to 'translate'—into the 'newness of the spirit.'

I had read the Bible with an appetite keen as hunger itself, desiring to be 'filled' with it, 'but no man gave unto me.' And for many years was I laying it up, and the warm desire in my heart to get the light of the Word, and to have it formed in me, was wrought by God; and now, pray tell me, did not God make me rich? was He not the 'Maker' of the rich? But yet my 'riches' could not be of any benefit to me, till I learnt the 'translating-art,' i.e., till I found the true Spiritual Light of the Word, and discovered the way to make it all new. But while I was ignorant of the 'Crispin' art, I could not-strive as I did with all my might-make both ends meet (the Law and Gospel could not be united, or letter and spirit joined), and my wax I could not make to suit all weathers, for in winter it would be too hard, and in summer too soft; so that though I had 'riches' laid up, yet the Art that I speak of being absent, with all my store and stock of Leather I was poor, I could not get a living at it; for as I say, I hammered my leather on my lapstone, and sweated and laboured year after year with all my powers, to earn an honest living, to get honest bread, and to rise above want. Yet I was still poor, and could never get beyond the cry of 'God be merciful to me, a Sinner.' 'What shall I do to be saved?' How shall I obtain bread? want stares me in the face with all its horrors; and many and many a tear did I shed, seeing that with all my labour I could never get five shillings (a 'Crown') to stay in my pocket a minute together. Well, now, did not the rich and the poor meet together here? And was not God the Maker of them All? ('All' is the name of God-man, for in him all is fulfilled, and he is made 'heir of all things'). But I say, had I been acquainted with the Art of translating, I need not have been poor, for I had plenty of goods (in leather), but did not know how to turn it to account; I mean, that I did not know the true sense of God's Word, and how all the Word must be made anew. Well, with all my stock (and I had a House-full of it), strive as I would, wind and tide were against me, and I was brought so low, that at last I totally despaired of getting bread at all, and was brought actually to a famishing state; so I saw 'twas no use any longer to struggle, and I put down tools and leather and all in despair, and gave myself up for dead, and die I did, for die I must as a living I could not get; and (will you not wonder at what I relate?) I did die, and went into the world of Spirits, and there I learnt the art of translating, and then was sent back again, and found all my leather safe just as I left it, after such a journey that no one in this world would ever think that a man could return from.1

¹ No; 'tis beyond *mortal* capacity to see this invisible translation of the inner being, while the visible body remained on earth; but from this admirable presentment from the outer life of man in needy and indigent circumstances,

But now I had learnt the secret, and when I looked on my leather, I said, 'Ah! it's a true saying, I now see, "There's nothing like leather!"' And if I had not died through real want and starvation, I should never have known how to turn my leather into money and bread; for you know it is written (Ex. xxxiii. 20), 'No man can see my face and live.' Ah! no man can see the sweet and charming face of Truth till he dies, and through death learns how to translate.

Now, dear Charles, the 'rich' man rejoiced in that he was brought low, and the 'Brother of low degree' rejoiced in that he was exalted to Spiritual life, Light and Knowledge that taught him how to translate, and turn to good account the old stock of Leather that was laid up so long, till it was so dry that there was no substance or virtue in So that although I could not see how the wheel of Providence was working, while I seemed to be opposed in every effort of mine to get a living, for the wheel worked to bring me low, even unto death at last; I could not rejoice in this 'Cross' just at the moment, but when my eyes were enlightened in the other world, and I came back again instructed in the translating art, then I rejoiced that I was brought low; and when I came to examine my stock, I found among the heap a piece of 'Leather' (James i. 11) bearing this inscription, 'For as the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof fadeth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his

any mind may be led to see the necessitous and struggling state of spirit that brought about the translation, and may judge that Zion has 'returned' to give glory to God, by the hidden riches of secret places, and treasures of new knowledge brought from the Immortal regions.—C. B. H.

ways.' Then followed these words on a piece of 'Leather' close by (verse 12), 'Blessed is the man that endureth temptation, for when he is tried he shall receive the Crown of Life which the Lord promised to them that love Him.' Now, I had read these words before in a Book-I mean before I died-when I was in the world before, but never knew that they had any allusion to myself, or to my case, or to what I should have to go through; but now having 'faded away in my ways,' just as it said, and having endured the very temptation of which the Word spoke, and having obtained the very 'Crown of Life' of which it tells, that is, the Art of translating,—Why, who could help knowing it? No one can tell how rejoiced I was when I came back again from oblivion, after having crossed Styx, and passed Proserpine into Hell itself, to find written on all my Leather beforehand, every thing and circumstance that I went through; truly, I did dance for joy, and rejoiced that I was brought so low, and how through this experience I was passed into a New life.

So that though I am in the same body again, yet I am quite another being; and now I can make both ends to meet, and do say truly, 'There is nothing like leather.'

But I have not time now to tell you more about it, though I daresay you would like to hear, but however for the present you will see how that Scripture is fulfilled, viz., 'Let the Brother of low degree rejoice in that he is exalted, and the rich in that he is brought low.'

I don't think that Mr Carlile's mind was ever to *deal* in leather, he never *died*, however, that's certain; and I know that the Art of translating is not learnt at *this side* of the grave, or you know, that if it was to be discovered here,

many would have laid hold of it before this time. But there was no dying without being killed, as 'tis written, 'I kill, and I make alive again; I bring down to hell, and I bring up again.' I think your Father is dying, Charles. I see he has made his will, and has sent me a copy of it. He has left all the world to those who like to have it.

He remembers me in his will, I see. I shall lose nothing by his death, and the sooner he dies the better, for I shall enjoy the Funeral, I know. 'Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of a blessed resurrection'—this is the Anthem that will be sung when his last breath is gone. I am heartily glad to find his voice falter, and his pulse beat low, that's a good symptom!

I do not wonder at your straightforward reply to your Aunt, you certainly touched her on the right place respecting your Sister. I really don't think that it is education that always teaches people propriety. Were I a relative of your Father's, how could I presume to take such a liberty as your Aunt took with him; surely he knew what was right as well as his Sister. Yet I suppose, she being so near a relative, thought no harm, and no doubt she is fond of Mrs Tennant. You cannot but feel disgusted with the poor milk-and-water mess that they are steeped in, and would have others to be soused in too, and you cannot but feel indignant at that spirit of spleen that is so manifest in them against the Truth; but they are at that side of the grave where there is no peace, and they can only speak as I am happy to see that you are not hiding their state is. your sentiments from them, for fear you should lose their

¹ See how Zion can turn mourning into joy, grief into gladness; for the animal death (solemn and pitiful in the earthly state) is but a type of the destruction of the life of sense, and becoming spiritual.—C. B. H.

favour, yet let them say what they will, take it always from whence it comes, and couch your reply in mild terms.

I feel glad in my heart to find that the Word of Truth, through Zion, affords you such satisfaction.

I have received another long letter from Miss Clissold, in which she exerts all her 'Philosophical' abilities and 'theoretical' powers to hunt me off that Ground which God has placed me on. The Individuality is the gangrene—it cannot be borne! I have answered her, in about forty folio pages, and have taken up all her objections and replied to them by Scripture and experience. I think you will say it is the best, most explicit, and brief in the answers, of any writing that has gone from my pen, and I hope it will go in print very soon.

I admire the Lady's boldness, and I feel much obliged to her for giving me work, not that I was out of a job, but answers to such strong 'reasonings' as hers and Mr Greaves's will be very instructive to our friends, and will be for the public good.

Mr Carlile intends coming to Birmingham; he might have many to hear him, I daresay, but there is no root to his teaching, and it will wither away like the 'grass' on the housetop, 'wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.' It cannot stand if Zion is here; but these people must work, and let them work, but you do right in having nothing to do with their ways.

I must now draw toward a conclusion: I did not think when I took up my pen, to write in such a strain about

¹ That could not be; with the world of new spiritual knowledge that he had to create out of the recorded Word, for the formation of Divine Life in the beings of nature.—C. B. H.

'leather,' but you see Elijah was girt with a girdle of leather about his loins (see 2 Kings, i. 8), and again, 'John had a leathern girdle about his loins' (Matt. iii. 4). And I do say, 'There is nothing like leather' to be girt with when it is tanned; and what was 'Simon the Tanner' for, do you think, but to 'tan' leather? I assure you that all the Word of God had to go into Simon's tanpit, and had to go through the regular 'tanning' process, before it could be fit for a 'Girdle,' or to work-up in shoes.'

But perhaps everyone could not bear to hear, or to read my style in treating on the subject. I have written it for yourself, and for some others that look for the body of the shirt, and that don't care about the ruffles. I know I am rather a curious character, and the folks don't know that my God quite smiles to see me, or hear me speak of His marvellous works in my funny way; He knows my meaning, and it is meaning that He looks at; He likes us to 'laugh and grow fat,' and He said how the 'Shilohites' would 'laugh to see the mysteries clear.' But the 'great' and 'wise' imagine that God is a 'gloomy' being, and, say they, 'God is a H-o-l-y Being, pronouncing it as long as the face they make, and that's as long, just as their minds. And imagining God to be

As in the case of R. Carlile, all teaching on the Bible that is not of faith, i.e., which has not God for the 'root' within, must and does perish; it cannot grow, flourish or increase into a Tree of Life, no stem nor Branch can proceed from it, which is the development and expansion of the Divine nature. In the human soul of Zion all the Word is linked by his experience, and then prepared through his mind for our reception and comprehension; and deprived of its mystery, it furnishes or 'girdles' us with Light and knowledge, whereby we can stand firm and protected against any attack from this lower sphere, and rest in the enjoyment of the New God of joy and gladness now revealed.—C. B. H. March 12, year 60.

be a very Reverend, gloomy, and sulky-looking Being, they *imitate* Him (as they suppose) in their manners, carriage, and deportment; but they do not know Him, I am quite sure of that.¹

We are very glad to hear that yourself, Mrs B. and the family, and your little Daughter, are well. Be pleased to give our kind love to your Mother, Father, Aunt and all the rest of yours from end to end, and same to all Shilohites, shall not name any, they will excuse it.

Mr O'Brien is dead! Alas! 'how are the mighty fallen!' I am glad, however, that he did not take the 'Round Towers of Ireland' away with him, as they will come to something by-and-by.

I have not answered our Friend West's letter. Tell him, if you please (that is, if he does not know it), that he has 'need of patience'; your Father knows it, I am aware. But you know that I have enough to do between one thing and another; and I always impose as much as I can upon the strong, and I try to support the weak. Mr West is now near to Mr Bradley, and he can have a talk with him sometimes, but I won't forget him. I have the pleasure to say that I am very well in health at this time, and James is also.

I am not certain but that I shall pay a visit to Glasgow very soon, but I am reckoning, as it were, without the Host—I mean without the means; but I see it necessary and requisite that I should go, if possible, for about a

¹ They must become acquainted with Zion, who is in the Divine *Image* made, to know God. For the attributes of Deity are made *manifest* in his humanity, and then we can recognise in our own form the gracious, kind and loving nature of that All-beneficent Power that makes us so 'free indeed.'— C. B. H.

month. We have just heard from them; they go on admirably well, and I do feel desirous of helping them, and of making a stir among the Scots. (See future volume for Letters to Scotland.)

The Cause is prevailing here, and the folks grumble like bears when I mention going; but I tell them that 'I must preach the Gospel to other cities also, for therefore am I sent.' This seems to silence them a little. Now I will end. Fare ye well.

From ZION, AND JERUSALEM THE CITY OF TRUTH.

I must begin again. I could write a volume on Mr Carlile's letter had I time; but one thing of his I must notice. He says, 'The human soul is something to be created by the art and education of man, planting a seed suitable to the soil; and where the human being is unaided by art and education, the "soul," is not created; this is the truth and revelation of the Gospel of Jesus Christ,' etc.

Alas, how mistaken is Mr Carlile to say that this is my doctrine! He never had a peep into my doctrine, which is not mine, but the Great Eternal's doctrine. The doctrine that comes through Zion is an effulgence from the Eternal, and an outpouring of that Life, which is in this day the God-head of man. This Life was hidden in the Deity till this time, and the art of man could never reach unto it.

There is an *end* of all such 'creations' as those that Mr C. calls creations, they are but Will-o-the-wisps; but this life whereof we speak is Eternal, i.e., it is of God, and therefore *ever* lasting.

Mr C. does not know the meaning of the Spirit that is couched in the word 'Eternal'; it is a word in common VOL. VI

use among Theologians, and Philosophers also; but 'tis only the Spiritual man that can know its meaning. What a 'creator' is the being called man! His 'creations' are like himself, perishable, but the Work of the CREATOR (GOD) is perfect, and it abideth for ever. I feel in my heart to wish that Mr Carlile would humble himself to be taught of the Lord. I like him, and do desire his happiness.

Thus sublimely terminates this bright and humorouslysatirical essay, with a paragraph of momentous issue, and fraught with *serious* consequences.

Let man do what he will to develop his intellectual powers and reasoning faculties (with which he is endowed in nature, to represent visibly the spiritual endowments of God-man) by training, study, regimen, or what not, yet he will only succeed in producing a natural soul, reason, wisdom, or intellect which is confined (however high the attainments) to this outward sphere only, and cannot with the utmost stretch get beyond it. As a proof, we see the endless and complicated controversies and disputings among men about the invisible state or life, and their relations to the First Great Cause, all speculation, conjecture and opinion, grasping at the shadow and losing the substance. Sparks of light 'tis true, but rising up out of their dark imaginations, mere 'wandering fires,' unable to lead or direct in spiritual matters.

But now the overpowering Light of God—the 'EMANA-TION' (which is the *free Gift* of a *living soul* by means of a love-union and co-operation), is shed forth into the prepared human ground or nature, it supersedes and eclipses all inferior lights or intelligences, and reigns supreme on earth as an inexhaustible ever-burning Celestial Fire (Isa. xxxiii. 14), to comfort and light all other minds that will forsake the mere 'terrestrial' principle, and submit to this Doctrine of the Eternal Grace of God.

It is the Life of God, before time and over time, to infinity of perfectness! This inestimable Pearl—of DIVINITY, communicated to the inner principle or essence of the human mind, purified from all earthly wisdom, redeems from our low estate, and plants each individual soul (thus 'created') in the 'eternal liberty' to ever increase in the 'Knowledge of God, and our Lord and Saviour Je-sus-Christ' (the Triune Life), whom He has sent unto us.—C. B. H., March 14, Year 60.

